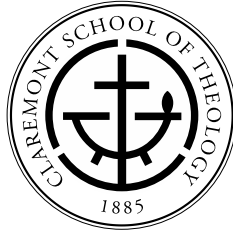INTRODUCING PEACE EDUCATION IN THE NIGERIAN HIGH SCHOOL'S

CURRICULUM: A PROPOSAL FOR NATIONAL UNITY

A Dissertation

presented to

the Faculty of

Claremont School of Theology

In Partial Fulfillment

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by

Anselm U. Nwakuna

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ABSTRACT

INTRODUCING PEACE EDUCATION IN THE NIGERIAN HIGH SCHOOL'S
CURRICULUM: A PROPOSAL FOR NATIONAL UNITY

by

Anselm U. Nwakuna

Claremont School of Theology, 2021

The objective of peace education is to teach the individuals the attitudes, values and behavioral competences required to resolve conflicts and rebuild a sustainable relationship that will benefit people and their environments. Peace education is very diverse and there are many approaches that can be explored to achieve the desired goal. Some of the approaches may be from practical experience with good intention or based on ideology. But in Nigeria, Peace Education has been seen within the lens of social studies and civic education which are offered in the secondary schools but what is lacking is a systematic peace education program based on theories but has been established by researchers and tested as a comprehensive educational system that can generate a culture of integration and peace.

This paper explored the complexities and problems of violence in Nigeria with much emphasis on the reasons for violence and what the Federal government of Nigeria has done in the past to address the problem and objectively state why those efforts were unsuccessful.

In my approach for stability and progress for a new Nigeria, peace education becomes the tool that will create awareness for nonviolence, justice, peace, tolerance, and the adoption of other options in attaining peace, rather than resorting to violence. Recent scholars are of the opinion that introducing peace education curriculums will not only improve our lives but also reform or restructure schools' academic programs, as well as facilitate the integration and transformation of its components for a positive outcome. This paper explores the effectiveness of

educational tool, designed to transform the mindset of the Nigerian youths who are constantly coerced to violence. The curriculum's structure will focus on a practical program demonstrating integration in learning and validating the diversity of cultures and religious beliefs, which are very apparent in Nigeria. Exploring nonviolence strategies that has been tested as an operational tool capable of facilitating transformation will enhance healing and reconciliation, foster tolerance, respect, love and restore unity among Nigerians.

ACKNOWLEDGMENTS

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CHAPTER 1

Introduction: The Problem of Violence in Nigeria

Nigeria is submerged in crisis, and the entire country is in a constant state of tension due to the violence caused by deep ethnic, religious, and cultural divisions. Nigerians have witnessed an increase in conflicts, which have led to hate, division, discrimination, and exploitation by those who are in positions of power due to governmental neglect. Such poor governance has also resulted in state institutions becoming fragile and unable to manage diversity, poverty, illiteracy, corruption, rising inequality between rich and poor, and the gross violation of human rights stemming from the underlying causes of violence in the country.

Given its complicated history of protracted civil wars, constant instability, civil strife, and violent clashes, Nigeria has been unable to maintain efficient democratic governance and economic sustainability. Nigerians are deeply concerned by the escalating violence, as the situation has taken on an interreligious dimension, which has further given rise to religious tensions and intolerance. Beyond the recent and increasingly severe attacks against some religious groups and minorities, Nigeria has been steeped in hate and division that mostly emerge from economic, political, and religious ideological differences within society. Thus, the aim of the present study is to examine the reasons for this violence and its consequences in the country's socio-economic development. Furthermore, it seeks to review the government's attempts to end violence, identify and comment on the failure of such efforts, and recommend a feasible and proven peace process to address violence in Nigeria.

Therefore, the problem of violence can be resolved if Nigerians are re-oriented towards justice, freedom, and equality in the social and political development of the country through a peace education process.

Statement of the Problem

Nigeria is plagued with violence and conflicts. According to Blessing Salawu, a socio-political analyst, "A major cause of what we now see as ethno-religious conflicts in Nigeria has to do with the accusations and allegations of neglect, oppression, domination, exploitation, victimization, discrimination, marginalization, nepotism and bigotry."[1] These are some of the predisposing factors responsible for the violence and conflict in Nigeria. Nigeria was created through colonial conflict, which can be seen in the frequent regional battles under British rule. Because the colonial government held no legitimacy among the local people and instead ruled through fear, its rule was often challenged through threats of violence, which eventually led to the country's independence. Although the colonial administrators used different tactics to expand the British Empire's attempts to establish political control, "the British Crown governed its conquered colonial territories through multiple systems of appointed authorities; some of these authorities came from existing political structures in the colonies. For example, largely due to the activities of the ruling Sokoto Islamic Caliphate in the region before the advent of the British (Richens, 2009), Northern Nigeria had centralized governing systems with a reputation for their bureaucratic, administrative, and judicial institutions."[2]

It is important to recognize that Nigeria was initially a group of separate territories and was never envisioned as nations to be acquired as colonies by the British, then forcefully united

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[1] Blessing Salawu, "Ethno-Religious Conflicts in Nigeria: Causal Analysis and Proposals for New Management Strategies," *European Journal of Social Sciences* 13, no. 3 (2010): 348.
[2] Benjamin Maiangwa, Muhammad Dan Suleiman, and Chigbo Arthur Anyaduba, "The Nation as Corporation: British Colonialism and the Pitfalls of Postcolonial Nationhood in Nigeria," *Peace and Conflict Studies* 25, no. 1, article 3 (May 2018): 1, https://nsuworks.nova.edu/pcs/vol25/iss1/3/.

by charter companies. According to Toyin Falola, Nigeria exists as an acquired industrial complex.[3] This is partly due to the fact that the British were able to utilize pre-existing, centralized political systems to further strengthen their own colonial structures. In the south, there were established authorities represented by a group of warrant chiefs. According to Falola, Northern Nigeria had a centralized governing system with a reputation for their bureaucratic, administrative, and judicial institutions. Indeed, the Fulani ruling class in the North, which established the Caliphate in the early nineteenth century under the leadership of the Islamic reformer Uthman dan Fodio, was very successful in countering the Mahdist revolt of Satiru in 1906, a revolt the British struggled to contain.[4] Therefore, it is clear that the British did not create the foundational structures of Nigeria but rather capitalized on what was already there. According to Philip Stern, "The British colonialism project did not conceive of Nigeria nor organize it as a nation in the first as Nigeria. Rather, the colonial project administered Nigeria as a corporatized entity. This colonial practice was not unique to Nigeria."[5] The impact of colonization and the normalization of violence through practices, such as the robust slave trade and imperial rule, produced long-lasting trauma in Nigeria, which the country is still largely working through to this day.

Another key factor that has led to conflict in Nigeria are diversity issues, which have contributed to an increase in civil strife, ethnocentrism, and religious intolerance. For example, Nigeria is home to over 300 ethnic groups that all speak different dialects. Each group considers

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[3] Toyin Falola, *Colonialism and Violence in Nigeria* (Bloomington: Indiana University Press, 2009), 11.
[4] Falola, *Colonialism and Violence*, 11.
[5] Philip J. Stern, "'A Politie of Civill and Military Power': Political Thought and the Late Seventeenth-Century Foundations of the East India Company–State," *Journal of British Studies*, 47, no. 2 (April 2008): 253–283.

itself to be superior to others, thereby fostering a competitive environment and rivalry. I argue

that the Nigerian federal government's creation of states and local governments along ethnic or

tribal lines has reinforced conflicts and violence between various ethnic groups. Consequently,

the social integration of several communities has been neglected. This has led to disunity,

discrimination, resentment, hate, fear, division, and religious intolerance. According to the US

Department of State's 2008 report on religious freedom in Nigeria,

> Tension between Christians and Muslims remained acute in some areas, and conflicts of a
> seemingly socioeconomic or political nature often divided people along religious lines.
> Events, particularly of a religious tenor, occurring in other regions of the country or parts
> of the world, heightened tensions between religious groups.
>   Religious differences often exacerbated ethnic differences. Competition for scarce
> resources, in concert with unequal and discriminatory employment practices, provoked
> violence between individuals of different religious or ethnic communities. Religion was
> also often a catalyst for hostility, used by politicians and others to foment discord.[6]

Religion sometimes plays a critical role in sustaining communal harmony, but it has become a

political instrument that has been used to perpetrate violence at the expense of peace, economic

development, and social harmony.

As noted by Daniel Smith-Christopher, "In contemporary indigenous societies around the

world, the persistence of peacemaking traditions gives voice to the *religious hope* of 'subverting

hatred.' In some small and localized groups, perceptions of holiness and religious values have

led many people to stand against the practice of warfare within their traditions."[7] The underlying

and frequent tensions between the two dominant religious groups, Christianity and Islam, have

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[6] Bureau of Democracy, Human Rights, and Labor, US Department of State, "Nigeria:
International Religious Freedom Report 2008" (September 19, 2008), sec. III, https://2001-
2009.state.gov/g/drl/rls/irf/2008/108385.htm.
[7] Daniel L. Smith-Christopher, "Indigenous Traditions of Peace: An Interview with Lawrence
Hart, Cheyenne Peace Chief," in *Subverting Hatred: The Challenge of Nonviolence in Religious
Traditions*, ed. Daniel L. Smith-Christopher (Maryknoll, NY: Orbis Books, 2007), 77.

often led to religious violence in Nigeria. According to Hilary Achinike, "The wrong perception of other people's religious faith, wrong religious orientation, the low literacy level of religious adherents, selfishness on the part of religious personalities, pervasive poverty, government involvement in religious matters, among others are responsible for interreligious conflicts in Nigeria."[8] According to Chris Massaro, "Violence in Nigeria, and against Christians, has risen in recent months, with at least 280 people from Christian communities killed by Fulani militants throughout Nigeria between February and March 2019."[9] The frequent terrorist attacks in Nigeria are often justified as a "holy war" because of the actors' intentions, and they are a problem that the Nigerian government cannot solve on its own.

Therefore, this study aims to analyze causes of violence in Nigeria and determine the reasons why the government's efforts to reduce violence were unsuccessful. Furthermore, it seeks to identify methods undertaken in other countries to overcome violence and to propose a unique peace program that can be introduced in school curricula in response to the problem of violence in Nigeria. The peace program will focus on new strategies for teaching nonviolence-related skills and principles that will help youth to resist using violence as a way to express their displeasure about social issues. Conflict, war, violence, domination, oppression, kidnapping, ideologies, and political and religious expansionism in Nigeria have all been obstacles in achieving peace and economic sustainability. Presently, maintaining Nigeria's unity as a sovereign nation is a daunting task because of the country's religious and political polarization. Therefore, these observations justify the introduction of peace studies in Nigerian high school

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[8] Hilary C. Achunike, "Religious Practices in Nigeria as Source of Social Conflict," *Journal of Liberal Studies* 12, no. 1 & 2 (2008): 286–295.
[9] Chris Massaro, "Nigeria Plagued by Ethnic and Religious Violence as Attacks on Christians Rise," *Fox News*, April 24, 2019, https://www.foxnews.com/world/nigeria-ethnic-religious-violence-christians.

curricula, since this would provide new knowledge, promote awareness of nonviolence, foster

religious freedom, and facilitate reconciliation.

Why Government Responses to Violence in Nigeria Were Unsuccessful

The government's attempts to respond to the problem of violence in Nigeria have all been

unsuccessful to date. According to Isaac Terwase Sampson,

> "Since the early 80's to date, the Nigerian state has taken a number of constitutional, legislative and policy measures to manage the incidence of religious conflict and violence. These measures include: (i) the exclusion of religion as an index in the design, conduct and reporting of national population census; (ii) the promotion of interfaith cooperation and dialogue through the establishment of the Nigeria Inter-Religious Council (NIREC) in 2000; (iii) the constitutional establishment of the Federal Character Commission (FCC) to prevent the predominance of one religious group in all government institutions; (iv) the political application of the principle of power sharing between the north and south as well as Christians and Muslims; (v) non-registration of political parties with ethnic or religious colorations."[10]

However, these implemented policies have not entirely resolved the problem of violence in

Nigeria. One of the obstacles to resolving conflict is that Nigerians have not had a proper

solution to the causes of the country's crisis. The social behaviors, attitudes, and faith practices

of the various ethnic groups differ from each other. The government, in its various efforts, has

refused to acknowledge the fact that different ethnic groups and tribes are driven not only by

national politics and economic principles but also by their inherent beliefs and values. Thus, the

government has failed to recognize and address the pervasive and enduring influence of the

values, religion, and culture of all Nigerians. The recognition of these factors would not diminish

the unity of Nigeria but rather help to identify constructive reasons for and solutions to the

problem. Hence, I argue that Nigeria can only resolve conflict and violence by correcting the

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[10] Isaac Terwase Sampson, "Religious Violence in Nigeria: Causal Diagnoses and Strategic Recommendations to the State and Religious Communities," *African Journal on Conflict Resolution* 12, no. 1 (2012): 125, https://www.ajol.info/index.php/ajcr/article/view/78703.

inherent religious and cultural structures that propagate prejudicial and hostile sentiments and actions among its citizens.

As previously mentioned, the federal government made a series of attempts to respond to the issue of violence in Nigeria through (i) the National Youth Service Corps and (ii) the Human Rights Violations Commissions.

National Youth Service Corps

Nigeria hosts 371 tribes with unique cultures and dialects, which indicates it is a diverse country. These tribes make up several ethnic groups, with the major groups being the Hausa, Igbo, and Yoruba.[11] A civil war broke out in Nigeria between 1966 and 1970. This war created an environment of hate, strife, division, and disunity among Nigerians. Animosity and a separation between the northern and eastern regions of Nigeria remained even after the conclusion of the war. In an attempt to restore national unity and effect reconciliation, the Nigerian government introduced a program designed for integration among Nigerian youths, paying particular attention to economic sustainability and national development. A law was passed on May 22, 1973 establishing the National Youth Service Corps (NYSC). This program was intended to provide special orientation to the youths for nation-building and the promotion of national unity. Unfortunately, the program failed to demonstrate peacebuilding initiatives because the participants were not trained in conflict resolution or on the resolution of issues at the grassroots level. Additionally, the NYSC had no formal educational program designed to facilitate unification between the different sections of the country. Based on responses to their

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[11] Zents Kunle Sowunmi, "Full List of All 371 Tribes in Nigeria, States Where They Originate," Vanguard, May 10, 2017, https://www.vanguardngr.com/2017/05/full-list-of-all-371-tribes-in-nigeria-states-where-they-originate/.

questionnaire, Lukman Raimi and Olusegun Alao concluded that the NYSC "scheme has failed in many aspects in accelerating the socio-economic development of Nigeria."[12]

The intentions of the NYSC program are highly laudable; however, it was unable to address the issue of violence. But the significant aims for the program were to raise the moral tone within the youth and dispose them to pursue higher ideals and nation-building. But the question that requires an answer is if the commission has been able to unite Nigeria as one nation? Two of the objectives of the program are "to enable Nigerian youths [to] acquire the spirit of self-reliance by encouraging them to develop skills for self-employment" and "to contribute to the accelerated growth of the national economy."[13] Unfortunately, the Nigerian economy has been poorly managed and has not been able to stand the test of time. One of the media analysts, Bella Naija, stated reasons why the youth service commission could not solve the problem of unifying and re-orienting the youths in Nigeria:

> Clearly, the structure of the NYSC is one that was well thought-out and planned. However, in all the years it has been in operation, it appears the objectives are yet to be achieved, especially the one geared towards the development of common ties among the Nigerian youths and promotion of national unity and integration. If anything, Nigerians are more divided today than when the NYSC was introduced. We have witnessed the rise of Nnamdi Kanu (who is keen on rekindling the Biafra fires), Boko Haram, Niger-Delta militants, Arewa youths and many more in the last years. It is a clear indication that Nigeria is far from united. Quite a number [of] Nigerian youths in the scheme have no idea of national unity. Of course, inter-tribal marriages exist, but tribal prejudices are still very strong in Nigeria.[14]

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[12] Lukman Raimi and Olusegun Alao, "Evaluation of the Economics (Cost and Benefits) of National Youth Service Corps for Sustainable Development in Nigeria," Abstract, *Humanomics* 27, no. 4 (November 1, 2011): 270, https://doi.org/10.1108/08288661111181314.

[13] National Youth Service Corps, "Objectives of the Scheme," National Youth Service Corps (NYSC) Official Website, 2017, https://www.nysc.gov.ng/objectives.html.

[14] BellaNaija Features, "NYSC Has Failed Nigerians! Why Does the Program Still Exist?" BellaNaija, May 14, 2018, https://www.bellanaija.com/2018/05/nysc-failed-nigerians-yet-remains/.

There is no concrete data that the program has been helpful; rather, there is a channel of corruption from the government, which insists on continuing the program. Thus, this program should be considered wasteful.

The Human Rights Violations Commissions

Furthermore, in an attempt to address the problem of violence in Nigeria, the Nigerian federal government created the Human Rights Violations Investigation Commission or "The Oputa Panel," as it was nicknamed, to focus on human rights violations. In 1999, Nigeria elected Olusegun Obasanjo as the fourth president of the Federal Republic, who—after his inauguration—established this commission to investigate human rights violations committed from 1966 to 1999. This commission was chaired by the Honorable Supreme Court Justice Chukwudifu A. Oputa and was mandated to investigate cases of murder or assassination, unlawful arrest, torture, illegal detention, communal conflicts, and physical assaults. The primary aim of the commission was to achieve reconciliation among Nigerians and to restore justice and peace within the country. The commission was empowered to identify and propose terms for the prosecution of anyone who participated in criminal actions, especially human rights violations. According to an Amnesty International publication, the Human Rights Violations Investigation Commission received more than 11,000 complaints in July and August 1999, "many in relation to human rights violations in Ogoniland in the mid-1990s."[15] Between October 2000 and March 2001, it conducted public hearings across Nigeria of "150 of the most serious cases."[16] Most of the other cases were sent to a ministerial commission for adjudication. "The victims' petitions

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[15] Amnesty International, "Nigeria: Time for Justice and Accountability," Research, December 21, 2000, 15, https://www.amnesty.org/en/documents/afr44/014/2000/en/.
[16] Amnesty International, "Nigeria: Time for Justice," 15.

were heard, [but] neither retributive nor restorative justice was offered to them. . . . Nigerians waited patiently without recourse. Six months later, the Government of Obasanjo surprisingly annulled the report citing constitutional reasons."[17]

There were issues of poor accountability and lack of public transparency. Consequently, this commission could not effect a change at the grassroots level and the reconciliation was not achieved. Nathaniel Umukoro rightly affirms that "there is a sustained memory of human rights violations during the war and efforts towards ensuring sustainable peace and unity in Nigeria have not been associated with [an] effective transitional justice system. . . . Since transitional justice is a requirement for sustainable peace after periods of gross human rights violations and violent conflict, there should be an effective transitional justice mechanism put in place to promote reconciliation and provide redress for victims."[18] It is recorded in the history of Nigeria that none of the useful insights gathered in reports from the investigations were ever published, and those indicted were never prosecuted and punished accordingly.

The president who instituted the commission reportedly did not implement the report submitted to his office, while the majority of Nigerians expected the commission to help correct the past and prevent a repetition of the ugly violence in Nigeria. After reflecting over the two unsuccessful peace processes, I reaffirmed my proposal for a peace education curriculum as a foundational program designed to prevent conflicts or reduce violence as a solution to the violence problems in Nigeria. The peace education program will help inculcate basic moral

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[17] Emmanuel Zwanbin, "The Challenges of Transitional Justice in Nigeria: Echoes from the Oputa Panel, 1999," Abstract, *Journal of Language, Technology & Entrepreneurship in Africa* 8, no. 2 (2017), https://www.ajol.info/index.php/jolte/article/view/162209.

[18] Nathaniel Umukoro, "Memory of Human Rights Violations during the Nigeria-Biafra War and the Imperative for Transitional Justice in Nigeria," Abstract (paper withdrawn from The Social Practice of Human Rights Conference, Dayton, OH, October 1–4, 2019), https://ecommons.udayton.edu/human_rights/2019/events/46/.

principles in the minds of Nigerians, especially those in high school. Such education will change the minds of the youth to choose nonviolent means to resolve any social needs or problems in Nigeria. Peace studies offer a reorientation program capable of changing the behavior of Nigerians and also bringing about a social change.

Postcolonial Violence in Nigeria

The post-independence experience in Nigeria has witnessed many conflicts beginning from inter-ethnic and intra-ethnic or religious conflicts which dominated the environment through gender violence motivated by the exploitation of women under the British colonial structural violence and warfare. Why do we experience unending violence in Nigeria one may ask? Achille Mbembe in his opinion rightly said that "the 'Nigerian state' was conceived as an industrial complex not as a nation, as a company state not as a civil entity. Conceived thus as a business, social, and political life, it became organized around the exploitation and production of labor community for the colonist. Local structures of relationship and governance were either undermined or appropriated for commercial gain. Civil life became transformed into salaried condition in which the "salary earner" citizen, and "client" reciprocally reproduced one another or at any event, participated in a single structure of conscious representations well described by what has been called *politique du ventre* (the politics of the belly).[19] The poor structuring of the country was motivated by economic and political control that contributed to the problem of violence in Nigeria. In affirming the economic greed among the elites, Anke Hoeffler and Paul Collier argue that conflicts, "particularly civil wars in Africa, are caused by prevalence of primary resources, such as oil, or diamonds, which provide the context for corruption, bad

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[19] Achille Mbembe, *On the Postcolony* (Berkeley: University of California Press, 2001), 75.

governance, greed, and predicate popular grievance, and frustration"[20] The question that one may

ask is about the type of political, social, and economic communities that emerged through

colonial process that brought about the creation of Nigeria. The violence that ruled the colonial

era was the violence that corporatizes the politics and social conditions of the Nigerian state.

Many Nigerians respectively assumed that the major problem with the British colonial nation

building project in Nigeria is about the way they drafted different ethnic nationalities together to

one multiethnic state which generated the postcolonial violence. The post-colonial violence

emerged in three different categories namely, militancy agitation, ethnic, and religious conflicts

and corruption. It is very evident that Nigeria political system has not been sustainable and such

situation has been part of the reasons for political violence in Nigeria.

Robert I. Rotberg believes "another indicator of state failure is the growth of criminal

violence. As state authority weakens and fails, and as the state becomes criminal in its

oppression of its citizens, so general lawlessness become more apparent."[21]The government's

failure to provide basic social amenities such as education, healthcare, infrastructure, and

employment opportunities contributed to the precarious conditions in Nigeria.

In response to the different agitation and violence in Nigeria, John Burton affirmed that

"human needs explanation of conflicts, which holds that the lack of fulfillment of certain needs

of safety, identity, culture, freedom, self-esteem, and justice may result in conflict."[22] This is the

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[20] Paul Collier and Anke Hoeffler, "Greed and Grievance in Civil War," *Oxford Economic Papers* 56, no. 4 (October 2004): 588, https://doi.org/10.1093/oep/gpf064.
[21] Robert I. Rotberg, "The New Nature of Nation-State Failure," *The Washington Quarterly* 25, no. 3 (2002): 83-96, https://doi.org/10.1162/01636600260046253.
[22] John W. Burton, *Conflict: Resolution and Provention* (New York: St. Martin's Press, 1990), 21.

reason why some groups who felt that they were denied basic necessities of life use violent means to make their demand.

All these influences from the royal powers and polices was the foundation cause of post-colonial violence in Nigeria. This is evident because the postcolonial violence can be traced from the history of government's cooperate ideology for a nation based on economic profits.

According to Jose Luengo-Cabrera, "Violence and fear of violence create, inter-alia, significant economic disruptions. While violent incidents incur costs in the form of property damage, physical injury or psychological trauma, fear of violence alters economic behavior, primarily by perturbing consumer patterns but also in diverting public and private resources."[23] The effects of the conflicts in the home, school, and work place led to the destruction of public properties, and disobedience to constituted authorities. According to Mike Odey, "Conflict erupts in society due to imbalances, tensions, or irreconcilable interest within the social system."[24] Because of the social imbalance in the distribution of the wealth of the nation and the allocation of key positions to a particular ethnic nationality, the issue of social insecurity, suspicion, and acrimony became a problem. Also, Nigeria experienced low level quality of education and productivity and the recent increase in anti-social values by the youths in the society. The violent history of Nigeria will not be complete without reference to tribal sentiments and ethnic bias in some of the country's institutions. According to Adewale Ademoyega, "In the military tribalism

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[23] Jose Luengo- Cabrera, "The economic impact of violence in Lac: implication for European Union. *European Union Institute for Security studies. Vol., 16*. May (2007):1 https//www.iss.europa.ed/sites.
[24] Mike Odey, "Economic Dimension of Conflict in Post-Colonial Nigeria," in *Historical Perspective on Nigeria Post-Colonial Conflict*, ed. Olayemi Akinwumi, Sati, and Okpeh (Lagos, Nigeria: Unimark Press, 2007), 246. Quoted in Cynado Ezeogidi, "Colonial origin of Post-Colonial Conflicts in Nigeria: A case study of some selected Conflicts," SSRN (June 2014):2, http://dx.doi.org/10.2139/ssrn 3559243.

reigns with impunity. For example, the disposal of the then head of state, Major General Aguiyi

Ironsi and the ushering in of a junior officer from the Northern part of Nigeria, Lt. Col, Yakubu

Gowon who expressed tribalism tendencies that led to the civil war between 1966 and 1970."[25]

Such ethnic and tribal tendencies that brought about the civil war spread like wildfire and living

together became very difficult for different ethnic nationalities. For example, the conflict

between the nomads and farmers in Kastina state as reported by *National Concord Newspaper* in

1993 was troubling. The reason for the violence was overgrazing and farmland. According to the

report, "apart from the loss of life and properties, over one hundred families were displayed and

became refugees in different locations in the state."[26]

But prior to the colonial period, the people were known to experience peaceful

coexistence with their neighboring communities, especially between the people of Mairuwa and

Kuka Sheka all in the Northern state of Nigeria. The problem started when the land was

privatized and commercialized in such a manner that free lease of land was no longer obtainable.

And the colonial administrative policies that hindered free movement of battle for grazing within

the period. This situation was caused by the imposition made by the government, especially at

the movement within the boundaries and movements of animals.

The story of the Igbo tribe who lived in Northern Nigeria after independence has been

very much reprehensible because of the terrible killings of the Igbos in that region. The 1966

anti-Igbo pogroms was the several massacres committed against the Igbo people and other

people of southern Nigeria within the month of May and September 29, 1966. According to

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[25] Adewale Ademoyega, *Why We Struck: The Story of the First Nigerian Coup* (Ibadan, Nigeria: Evans Brothers, 1981), 26.
[26] Musa Sheka, "Reasons for Violence in Kastina," *National Concord Newspaper*, January 22, 1993, https://www.nationalconcord.ng.

Anthony Douglas, "The proximate cause of the first wave of inter-communal violence seems to have been a January 1966 military coup led by a small group of junior southern Nigerian officers, which led to the killing of several prominent northern politicians."[27] The wave of continuous killings targeted at the Igbos living out their region was said to be a reprisal attack which they systematically used and slaughtered Igbo senior military officers and every visible Igbo civilian within the area. Due to the Pogroms in the northern Nigeria, the Igbo people living in the northern Nigeria relocated to their region and precisely to their ancestral homes. According to Gould Michael "Following this migration, on May 30, 1967, General Emeka Ojukwu, a young Igbo leader, declared Eastern Nigeria to be an independent new state called the Republic of Biafra. In response, the Nigeria government initiated the second phase of violence in order to reclaim the region."[28] This response by the Nigerian government was the beginning of the Biafran civil war. The influence from the civil war has continued to reinforce violence constantly in Nigeria.

State of the Nation Today

One of the major challenges to peacebuilding in Nigeria today is that an ethnic and tribal division mindset has continued to be reinforced and used by some politicians and religious leaders, thereby reopening the wounds of the civil war in Nigeria and the same time recycle violence.

The continuous destruction of lives and properties has caused extensive suffering and misery in Nigeria. For example, the recent horrific attacks by the terrorist group known as Boko

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[27] Douglas Anthony, "'Ours is a War of Survival': Biafra, Nigeria and Arguments about Genocide, 1966–70," *Journal of Genocide Research* 16, no. 2-3 (2014): 205-225, https://doi.org/10.1080/14623528.2014.936701.

[28] Gould, M. The Biafran War: The struggle for Modern Nigeria. (London: I.B Tauris Press 2012), 17.

Haram have had a devastating impact on Nigerians, especially those residing in Northern Nigeria. Boko Haram is demanding a full incorporation of Islamic Sharia laws in the predominantly Muslim area of Northern Nigeria. The federal government's refusal to meet its demand has led to daily killings, bombings, theft, and destruction of schools, homes, and businesses and has traumatized the residents in the areas, especially school children. Many now live in perpetual fear because of these horrific attacks.

The situation has also tremendously polarized the Christian and Muslim population, thereby creating an environment of disunity, discrimination, resentment, hate, fear, division, and religious intolerance. The kidnapping of the Chibok girls that made international headlines, as well as the bomb blasts in churches and mosques and the ethnic cleansing of thousands of people by Fulani herdsmen in states such as Borno, Plateau, Taraba, Kogi, Benue, and Kaduna have had tragic consequences for the nation.

According to Okey Ovaga, "Boko Haram activities are now threatening the hope and future of the children from the Northern states of [Nigeria]. It is disheartening to note that the security situation in the areas has denied these children the opportunity of participating in the recent Cowbell National Secondary Schools Mathematics Competition" organized in Nigeria.[29] Ovaga states that some schools in the northern part of Nigeria have been shut down because of violence. He further points out that "the terrorizing effect of the activities of the fundamentalist sect, Boko Haram on the socio-economic condition of the northern states of Nigeria has become so devastating that some financial institutions and other businesses have closed down in many

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[29] Okey H. Ovaga, "The Socio-Economic Implications of Boko-Haram Activities in Northern Nigeria," *Review of Public Administration and Management* 1, no. 2 (2012): 22, http://www.arabianjbmr.com/pdfs/RPAM_VOL_1_2/2.pdf.

areas, thereby causing the relocation of non-indigenes to their own states."[30] Foreign companies could not withstand the level of violence and were forced to close down their organizations; this subsequently led to high levels of unemployment and poverty.

The vision for peace remains elusive when one considers the lives lost and the destruction sweeping through many states in Northern Nigeria as a result of insecurity. Presently, maintaining the unity of Nigeria as a sovereign nation is in danger and is a huge task. It becomes necessary to introduce peace education among the growing youth population especially those in high school. This is very important as these are the ones who will be fully integrated into a culture of peace for sustainability and enhance creativity, which will enable them to resist violence and instead embody the values of diversity, respect, tolerance, justice, and peaceful co-existence.

The aim of this study is to examine the reasons for violence and consequence towards the Nigerian people and the socio development of the country. Also, this study seeks to investigate the causes of violence in Nigeria, review government's attempts to end violence, state why it was unsuccessful, and recommend a workable peace process that has been tested to help address violence in Nigeria.

Resolving the Problem of Violence and Conflict in Nigeria

The negative feelings created by social injustices and discrimination reshaped Nigerian lives and psychologically changed them. Consequently, there is a need to create a framework that will promote the restoration of peace, social equality, sustainable economic development, and concern for justice. It is very evident that conflict and violence destroy the social fabric of any

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[30] Ovaga, O. "The Socio Economic Implications of Book-Haram Activities in Northern Nigeria" 13.

given society and consequently, it is very challenging to rebuild trust after a conflict. However, through peace education, a safe space is created for conversation, training, and reconciliation.

In my case study, I realize it is important to recognize individual values, equality, and rights as the basic thesis for peace education and if equality and the basic rights of the individual are protected, then violence will be minimized or significantly reduced. In support of my curriculum, I believe that peace education must also diversify its goals in completing the social, emotional, and moral development of our society and most particularly for positive self-esteem. Therefore, the ultimate goal for peace education in Nigeria will focus on removing the barriers to unity and progressively increasing the knowledge, which will resist the recourse to violence as a means of expressing disapproval or objections to social and civil problems. Peace education will emphasize the use of nonviolence and dialogue as a means of settling conflicts and fostering peacebuilding among communities. The tragedies of conflicts, war, violence, domination, oppression, kidnapping, ideologies, psychological drives, and politics and religious expansionism have all been obstacles in achieving peace and economic development in Nigeria.

The curriculum's structure will focus on a practical program demonstrating integration in learning and validating the diversity of cultures and religious beliefs, which are very apparent in Nigeria. In my approach for stability and progress in Nigeria, peace education becomes the tool that will create awareness for justice, peace, and the adoption of other options in attaining peace, rather than resorting to violence. Recent scholars are of the opinion that introducing peace education curriculums will not only improve our lives but also reform or restructure schools' academic programs, as well as facilitate the integration and transformation of its components for a positive outcome. In my plan of action, I deemed it necessary to state that the colonial environment was one of the factors that promoted the violent acts in Nigerian's political history.

Also, it is necessary that I discuss the efforts made by subsequent government to address the problem of violence and why violence persisted.

The complications of inequality, injustices and corrupt judicial practices that besiege Nigeria require immediate attention in order to restore societal wellness in Nigeria. There are so many issues that are not done right especially in making appropriate decision about education and poverty in Nigeria, and the situation continued to worsen daily. When majority of the populations are illiterates, it implies that the economic sustainability will be poor and that is the reason I maintained that education is the key to economic development especially with recent technological advancement in different field of study. My peace education curriculum focuses on engagement, especially with young ones who are still in the formative age. Introducing a special knowledge that will enable young men and women who will use the skills and knowledge to grow the economy of the nation and also build for social development. Some scholars have attested that violence in Nigeria has its roots in colonization who forcefully took over and destroyed the traditional structure that were used to governed the local villages by the Chiefs, Obas, Ezes, Emires, etc. It is very important to explore the situation of Nigeria after the colonizer left the seat of government for Nigerians.

<div align="center">**Thesis Statement**</div>

A peace education curriculum created from the literature on peace studies, nonviolence, and truth and reconciliation processes can help achieve a healing and transformative effect on the interreligious violence in Nigeria.

Peace education is designed as a foundational program aimed at educating and reshaping human behavior, empowering individuals by equipping them with new information and skills that gives them the knowledge to resolve conflicts without resorting to violence, while

simultaneously also engages them in learning and benefiting from values and methods required to create a sustainable future. Previous attempts to introduce peace education in Nigeria, however laudable, were unsuccessful because they were merely theoretical in nature and could not be implemented. Peace education, therefore, provides a solution since it offers tools to address the primary factors that cause conflicts.

The aim of this study is to demonstrate how peace education can be used to resolve the conflicts and violence in Nigeria, commencing in high school. This study focuses on the effectiveness of a peace education program as a transformative tool that can foster peace and economic sustainability in the lives of the younger generations. In my curriculum, I designed comprehensive topics that will be used in the classroom as a training scope for all students which will empower them to know their capacity to build up a healthy society.

I derived my topics from an integrative theory of peace that is embedded in the moral, spiritual, and political consciousness of an ideal community. The study included some basic theories capable of promoting the peace education process in communities. In employing theories, such as constructive controversy, I determined what factors motivate the framework of political discourse in order to resolve problems. Mutual or integrative negotiation theory fosters reconciliation and forgiveness as a process of enhancing peace education. It is important to state that the topics in my curriculum will enlighten the minds of the students in their quest for a better and peaceful Nigeria. I, therefore, argue that reconciliation and forgiveness cannot be realized without a grounded discussion based on the acceptance of truth, equality, justice, and the rights of individuals. These grounded discussions will be most beneficial for future generations if it begins in the classroom.

The Need for a New Approach to Peacebuilding in Nigeria

Education, the foundation of national cohesion, economic sustainability, and peace studies as a learning process is capable of providing unique knowledge, skills, and values that can transform human behavior to choose principles of nonviolence to bring social change. To achieve effective results, peace studies must adopt a holistic approach in its quest to solve the problem of violence by evaluating and implementing different peace education programs that embrace the emotional, physical, and intellectual growth of people.

The economic sustainability and development of Nigeria cannot be achieved without education; this is because education fosters effective and efficient knowledge that helps to alleviate poverty and improves the quality of life. Most successful nations today achieved their greatness through educational innovation in the areas of both science and humanities. There are two types of education, which includes formal and informal education.

Formal Education

Formal education refers to academic learning in schools where students are taught the basics of new knowledge and skills that foster human and social development. Education brings a change in the human mind and reshapes a person's rational capacity to do things in extraordinary ways, and this is the reason formal education can be described as a systematic learning process with a planned syllabus stipulated for a period of time. We acquire the ability to be innovative and to be able to solve human problems. Through formal education, we gain knowledge of our environments and of the world, which we pass on to subsequent generations. Formal education is structured in a special way. It is important to know that institutions of learning award grades, certifications, and degrees to students. One of the advantages of formal education is that students acquire knowledge from trained professionals and intermediate

assessments are conducted. Such a system of learning fosters human resources and the growth of

professionals in various disciplines or capacities, and it gives the students an opportunity to

advance to the next learning phase. Because the institution is organized and managed physically,

students are able to communicate with one another and integrate their learning into their

relationships.

Informal Education

Informal education as the name implies refers to non-organized means of transmission of

knowledge. Such a process of learning excludes structurally fixed timetables but relies much on

experience and apprenticeship. This kind of learning can be seen among nomadic people or

within family or community. This may also imply teaching children some basic moral behavior.

One of the advantages of informal education is that it is independent and has no definite syllabus.

In informal education, it is a natural activity but intended to change the inner mind through

regular practice without a specific time span. However, the problem is that some techniques may

be inappropriate.

Education as the Passage to Progress

Education is an intentional activity that implies achieving some set goals within a specific

period. These activities involve undergoing an educative process in a morally acceptable manner.

It is important to recognize that value-directed education has instrumental knowledge, which is

designed toward social development and has the capacity of changing the individual as well. The

knowledge acquired enables the individual to grow in maturity and wisdom. This transitional

passage leads to progress in ones' performance and a change in behavior. Education therefore

brings about conceptual understanding that deals with facts and principles, which are applicable

to daily living and our environment. Such knowledge enables one to have a better attitude and

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approach to life. Education may not be restricted to a specific discipline or skills but it is

designed for the total development of the whole person. Training is a basic component in the

pursuit of education. This is because it refers to the development of basic skills and practices that

enables an educated person to function and act as a civilized person. Skills and training provide a

model for the students in their performance for excellence. Betty Reardon's work could bring

insight to our understanding, as she postulated that "as a consequence of these conceptual

development, two new approaches—development education and human rights education—were

integrated into peace education, starting in Europe in the late 1960s and in the United States

somewhat later."[31] Such new development was a mechanism that brought consciousness for the

traditional education and finally, they discovered the importance of such integrated learning

strategy. This understanding of the transformative essence of education based on experience

convinced me to agree that peace education as a part of social science has the transformative

power to improve the socio-economic, cultural, and political development of Nigeria. Education

for justice is one of the most effective means to foster the importance of peace in society. The

National Conference of Catholic Bishops in the United States, supporting education for justice,

said, "We believe that to realize the goals we have set, we must expand and improve our

programs of education for justice. This education must cut across generational lines, institutional

structures, and various educational agencies. It requires teaching and learning the tradition of

Catholic social thought, the creation of an environment for learning that reflects a commitment to

justice and openness to change personal attitudes and behavior."[32] Every society in the world

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[31] Betty A. Reardon, *Comprehensive Peace Education: Educating for Global Responsibility* (New York: Teachers College Press, 1988), 5.

[32] National Conference of Catholic Bishops, *Pastoral Letters of the United States Catholic Bishops*, vol. 4, *1975–1983* (Washington, DC: United States Catholic Conference, 1984), 245.

values development, cooperation, and care among citizens and this can only be realized when the environment is conducive for development.

Concerns and Ideas

As stated previously, the aim of education goes beyond the dissemination of knowledge. According to Daniel Webster, "The attainment of knowledge does not comprise all which is contained in the larger term of education. The feelings are to be disciplined; the passions are to be restrained; true and worthy motives are to be inspired; a profound religious feeling is to be instilled, and pure morality inculcated, under all circumstances. All this is comprised in education."[33] There is no doubt that education is driven by market forces but that is not the aim or the purpose of education. Education has many disciplines that are designed for the development of intellectual powers. These developments offer students fundamental principles that raise awareness and introduce a new code of behavior. Education functions effectively when it employs instruction and learning experience processes that involve communication of ideas, values, and skills. The work of the teacher is to facilitate the student's capabilities by creating a conducive atmosphere and appropriate learning materials.

My views on peace studies center on its ability to not only to transform the inner state of the individual but to transform that individual's outward behavior. The peace education program designed will address how some measures can be used to prevent violence among Nigeria's youth and create a new environment that will promote a stronger desire for peace and reconciliation within our country. It is certain that in the present historical situation of violence and conflict in Nigeria, the only possibility we see of fulfilling the desire for national unity is

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[33] *The Great Speeches and Orations of Daniel Webster*, ed. Edwin P. Whipple (1923), 1,232-33, https://www.fulltextarchive.com/pdfs/The-Great-Speeches-and-Orations-of-Daniel.pdf.

through education. Education has the capability and ways of bringing people into closer union. This is because education focuses on principles that require reflection on what is known previously and relating them to other facts at a given period. This understanding does not rule out critical thinking. Peace education employs critical thinking in an attempt to question fundamental assumptions and seek explanations on what could solve a given problem in a coherent way. According to Betty Reardon, "Peace as a network of humane relationships based on equity, mutuality, and the inherent worth of all persons might be interrupted as the manifestation of global justice."[34] For her, such studies that seek to appreciate human dignity and recognize human relations and human rights must be held in higher esteem. In the classroom, the peace educators engage with students through critical thinking. Such systematic and cognitive approach, by asking questions and seeking answers prepares the students to be ready to voice their opinion and demand their rights when violated.

Creating a good environment that will foster critical thinking becomes very necessary for peace education. We need to inform our youth about global issues and involve them in solving the problem. This is why the task of peace education is to instill in them a genuine understanding of humanitarian traditions and values. This is the reason for which there is an urgent need to educate the Nigerian youths to appreciate tolerance, nonviolence, cooperation, and peace.

Some peace educators believe that peace education comprises transformative knowledge, especially when introduced to students at an early stage. According to David Johnson, "The classroom is one place where [the] teacher and student alike can learn how to achieve peace at a personal, interpersonal, and structural level."[35] Johnson points out the transformative effect that

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[34] Reardon, B. *Comprehensive Peace Education*, 30.
[35] David M. Johnson, *Justice and Peace Education: Models for College and University Faculty* (Maryknoll, NY: Orbis Books, 1986), 159.

peace education brings about that tremendously aids self and community development. Focusing again on the Nigerian case study, I argue that peace education will gradually renew a sense of unity and love among Nigerians because through its students will be equipped with the discipline of valuing justice, human rights, nonviolence principles, and human dignity. Peace education thus becomes a mission and vision with the view of laying the foundation for conflict prevention or conflict preventative diplomacy, which is the goal of peacemaking. Reardon contributes the following: "Since the achievement of truly equitable, mutual human relationships call for conscious changes in value and attitude, then affirming life, in our current circumstances, requires active struggle. It calls for struggle against the endemic poverty that shortens life and lowers the quality of life for the majority of peoples."[36]

In my interpretation, the solution to that struggle to end the endemic poverty and violence in Nigeria is to educate the people in a systematic way, so that they can positively respond to any crisis in a responsible manner. Peace education concretizes the purpose of values and motivates students toward contextualizing the learning process. Such a strategy makes the operative value of education excellent. In the Nigerian educational system, the peace education curriculum has not been given an exclusive cognitive approach in the classroom and such negligence has been part of the reasons for moral decadence in our society. Peace education calls for a total liberation of learning from the conservative structures so as to discover new possibilities that will transform the human mind. Such a strategy has the capacity for effective change.

In Nigeria, we live our daily lives in an age of unprecedented violence. It is unfortunate that schools designed to be a place of learning good morals and human development are now places of violent actions. This is why I am of the view that peace education is necessary to

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[36] Reardon, B. *Comprehensive Peace Education*, 30.

reshape our vision for a better future where violence will cease to be an option used to express displeasure of social problems. According to Betty Reardon, "the notion that we know little or nothing about peace has been the major stumbling block to the development of broad public support for peace education."[37]

But the global development has changed and to achieve our goal, there is a need to be realistic in our applications and solutions. It is very important to understand that the objectives and methods of application are decisive variables because peace education cannot be subjected strictly to the entire general public. Alan Geyer and Donald Shriver noted that "peacemaking, whether in personal, group, or international relations requires a variety of capacities for self-transcendence."[38] The transcendence in this context means the capability to express empathy, forbearance from revenge, and to reject isolation and embrace reconciliation. It is important to recognize that peace education differs from place to place, depending on environments, culture, and other variations. The internal variations, economic, social conditions and other factors define the unique nature and scope of peace education especially for the Nigerian nation. But the basic fundamental reason is that peace education works to construct or to design a practical approach that offers educational programs that foster justice, tolerance, religious freedom, and economic development. Peace education has gained global recognition because of its capacity to mitigate social issues affecting humanity. According to S. P. Udayakumar, peace studies educator Mitsuo Okamoto is of the view that "disarmament education, international education, development education and the like can, by broad definition, be included as programs in peace education. The

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[37] Reardon, *Comprehensive Peace Education*, 38.
[38] Alan Geyer and Donald Shriver, "Acknowledge Responsibility for Conflict and Injustice and Seek Repentance and Forgiveness" in *Just Peacemaking: the New Paradigm for the ethic of peace and war.* Ed. Glen, Stassen. (Cleveland: The Pilgrim Press. 2008), 98.

contents denominated by the various titles like world order education, global education, education for international understanding, education for justice, ecological education etc., have been categorized by Okamoto into four types of peace education."[39] Peace education promotes critical thinking, which gives students the opportunity to ask basic questions about power, politics, justice, and freedom.

When a person becomes knowledgeable and capable of exploring different opportunities through peace education, he creates a comprehensive tool for the development of society. Peace education lays much emphasis on the knowledge that triggers our instinct to embrace and live peacefully as demanded by society. The purpose of this education is to lead people to knowledge that comes from within. This is why peace education is described as a foundational study that equips an individual with the skills and values aimed at resolving conflicts without resorting to the use of violence. This knowledge does include human experience that fosters creativity toward a positive outcome.

Resources

Many authors have written books pertaining to peace education and peacebuilding, but of all of them, I have admired those by Glen Stassen and David Barash the most. Their writings have respectively centered on the consequences of social ills in our society and how peacemaking strategies and processes can help bring about a social change. Both authors have written of inequality, hate, injustice, racism, discrimination, and oppressive rule as the contributory cause for conflicts; all of these are applicable to the situation in Nigeria. Both authors have recommended nonviolent strategies as a means for resisting oppressive acts in a

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[39] S. P. Udayakumar, "Peace Education in India: A Proposal," *Peace Prints: South Asian Journal of Peacebuilding* 2, no. 1 (Autumn 2009): 3, http://wiscomp.org/pubn/wiscomp-peace-prints/1-1/Udaykumar.pdf.

civilized manner. The authors have also recommended a reorientation that embraces reconciliation, accepts responsibility, and seeks forgiveness as a clear path toward peacemaking. However, my paper is not limited solely to these two authors. I also explore other authors who have written on peace studies and related works on social justice and conflict resolution.

Nonviolence: A Compassion-Based Method and a Model for Social Change

Nonviolence can be understood as a radical approach to addressing or confronting oppressive authoritarian systems of governance without the use of violence. Nonviolence seeks to confront all unfair practices perpetrated against citizens. The nonviolence method considers protests, boycotts, and dialogue as integral to solving a community's problems or crises.

The adoption of dialogue calls for the understanding and respect of the governing authority with the intent to transform and restore justice within the society. One of the twentieth century's most notable figures was Mohandas K Gandhi, the leader of the nonviolent resistance movement that ended the oppressive British colonial rule in India. Bernard Haring, in his reflection on the healing power of peace and nonviolence, echoed Gandhi's nonviolence method. He opined, "Gandhi concentrated on two key concepts of his message and his experience: *satyagraha* and *ahimsa*. *Satyagraha* means the strength of trust in the might of truth and in the honest search for truth, done in love. *Ahimsa* is the irrevocable fundamental option to treat all living beings, but especially human beings, in the kindest way our conscience can conceive."[40]

For Gandhi, anyone who was committed to the cause of truth, love, justice, and peace and applies nonviolent methods in all situations earns the name of a satyagrahi. Gandhi's aim was to

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[40] Bernhard Häring, *The Healing Power of Peace and Nonviolence* (New York: Paulist Press, 1986), 49.

motivate men and women to act with the intention to transform society with acts of love, truth, and justice. Gandhi reiterated the need to do the following:

> Let *ahimsa* guide all your thoughts and endeavors! Identify yourself in love with those whom you have to oppose! Your fight may not be primarily against something but rather for a positive purpose. Offer your adversary an advance of trust! Make the first step! Don't judge your opponent or anyone else harder than yourself! Be ready for an open-ended compromise! Do not kill! Don't force your opponent, help him change his heart, win him for the good! Fight against injustice and untruthfulness but never against persons! Don't take advantage of your opponent! Never provoke your opponent! Don't haggle! Don't make yourself dependent on help from outside! Be willing to make a sacrifice! Try to understand the viewpoint of your opponent! Don't hide your intention! Be loyal wherever you can! Never commit sabotage! Avoid cowardice as much as violence.[41]

Gandhi's non-violence strategies require a genuine radical commitment to the truth, and such truth must be liberating. He indoctrinated his people to fight for their rights without confronting the government or any group with violence.

Bernard Haring, in his support for nonviolence, affirmed that "violence [*sic*] men are slaves of falsehood and self-deception. Inevitably, a violent culture produces nothing, only a wrong concept of man but also projects its ideologies and violence into the image of God."[42] Gandhi believed that it is evil to advocate violence and acknowledged nonviolence as a recommended and dutiful service. This is the reason why I believe that Gandhi's teachings on nonviolence will be beneficial to Nigerians if, as a response to the problem of violence in Nigeria, they are integrated and taught in high schools.

The history of the twentieth century was marked by the civil rights movement and the changes it led to for the African American population in the United States of America and across the world. The movement for justice, freedom, and equality was championed by Martin Luther

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[41] Häring, *Healing Power of Peace*, 50.
[42] Häring, *Healing Power of Peace*, 52.

King Jr. in his struggle to ensure equal rights for Black people. King affirmed that "one of the main tenets of this philosophy was the conviction that nonviolent resistance was one of the most potent weapons available to oppressed people in their quest for social justice."[43] Walter Wink, in his prophetic statements, affirms that "the gospel of Jesus is founded on economic equity, because economic inequities are the basis of domination. Ranking, status, and classism are largely built on power provided by accumulated wealth."[44] Wink explains further that destroying or breaking away from such domination implies bringing an end to economic exploitation by oppressors. According to King, "Love, for Gandhi, was a potent instrument for social and collective transformation. It was in this Gandhian emphasis on love and nonviolence that I discovered the method for social reform that I have been seeking for so many months."[45] King embraced the new philosophy of conquering the oppressor through love. He believed that nonviolence meant "a courageous confrontation of the evil by the power of love."[46] King was highly committed to nonviolence. According to him, "the Christian doctrine of love operating through [the] Gandhian method of nonviolence was one of the most potent weapons available to the oppressed people in their struggle for freedom."[47]

It is important to recognize that Martin Luther King Jr., in his pursuit of justice through nonviolence, implemented six primary principles. He opined that nonviolence "does not seek to defeat or humiliate the opponent, but to win his friendship and understanding"; he emphasized

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[43] Martin Luther King Jr., "My Pilgrimage to Nonviolence," *Fellowship*, September 1, 1958, 4–9, https://kinginstitute.stanford.edu/king-papers/documents/my-pilgrimage-nonviolence.
[44] Walter Wink, *The Powers That Be: Theology for a New Millennium* (New York: Doubleday, 1998), 66.
[45] King, "My Pilgrimage to Nonviolence," 4–9.
[46] Martin Luther King Jr., *Stride toward Freedom: The Montgomery Story* (New York: Harper & Row, 1958), 79.
[47] King, *Stride toward Freedom*, 79.

that "evil itself, not those committing evil acts, should be opposed," and "those committed to nonviolence must be willing to suffer without retaliation, as suffering itself can be redemptive"; "the nonviolent resister avoids physical violence and internal violence of spirit," as he or she "not only refuses to shoot his opponent but he also refuses to hate him."[48]

This is one of the reasons why I agree with those who practice nonviolence. They are motivated by genuine love and express nonviolence as a way of life. Martin Luther King Jr., in his motivating statements, insisted that "a resister's principle of nonviolent demands must possess the truth and must have a deep faith in the future, bearing in mind that the universe is on the side of justice."[49] The nonviolence method should be considered not only as a strategy but also a way of living, being, and expressing truth in the world. We, therefore, become agents of change through our daily actions and experiences. Martin Luther King Jr.'s principles of nonviolence are a great source of inspiration for many people in the world, and I completely agree that if these ideas and strategies are taught in Nigerian high schools, they will lead to immense change. Educating the future generations of Nigeria through the peace education model is highly necessary. This would help create the model of responsibility to safeguard the self and others from violence. Nonviolence is not what one must do to become holy or righteous, but a commitment to protect and liberate engulfed people from oppression, since violence can never stop violence. As Wink rightly says, "The crucifixion and resurrection of Jesus is the assurance that there is a power at work in the world to transform defeat into divine victory. In that case, nonviolence never fails, because every nonviolent act is a revolution of God's new order

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[48] King, *Stride toward Freedom*, 85.
[49] King, *Stride toward Freedom*, 85.

breaking into the world."[50] According to David Barash, "it is crucially important to recognize the inter-independence of means and ends: a goal of peace can only be achieved by the use of nonviolence."[51] Steven Brion-Meisels, in his contributions, emphasizes the role of cooperative conflict resolution as a partner in solving the problem. According to him, "The goal of cooperative conflict resolution is to transform one's view of possible solutions to any given conflict from inevitable deadlock to multiple possibilities and to transform one's view of the other party from adversary to partner."[52] Both authors highlight the importance of nonviolence in peacemaking, and it is based on these accounts that I argue that raising awareness on nonviolence principles through a peace education curriculum will create a dramatic change in students.

Nonviolence employs the use of boycotts to disapprove of inequalities or the use of strikes as a collective bargaining tool seeking justice. The use of peaceful public demonstrations by groups expresses disapproval of issues affecting the citizens. The employment of these strategies can compel governments to readdress their positions on issues affecting the masses. Other strategies include civil disobedience, which refers to disobeying unfair civil laws as a means to lobby for the desired change. However, this may be a challenging method to employ if the nonviolent group faces a dictatorial regime. Another highly effective strategy in achieving a goal is through public disclosure. This is the act of revealing pertinent information that was intended to cause public harm. This includes whistleblower actions, such as revealing

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[50] Wink, *The Powers That Be*, 66, 135.
[51] David P. Barash, *Approaches to Peace: A Reader in Peace Studies*, 3rd ed. (New York: Oxford University Press, 2014), 242.
[52] Steven Brion-Meisels, "Use Cooperative Conflict Resolution" in *Just Peacemaking*: *the New Paradigm for the ethics of Peace and War*, ed. Glen Stassen. (Cleveland: The Pilgrim Press.2008), 71.

governmental acts of injustice against its own citizens. It is important that organizers ensure their nonviolent protests take place in safe spaces to avoid conflicts.

The goal of a nonviolent strategy is to inculcate an attitude that will support embracing peace to root out the violence inherent in social and cultural societies, such as Nigeria.

Nonviolent education programs in regions of inter-ethnic tension rely on the awareness of the sufferings of various groups involved in the conflict, while providing different ways to reduce hostilities and promote reconciliation with others. In areas void of physical violence, peace educators can teach about oppression within society, explain the causes of domestic and civil violence, and develop strategies that can mitigate the situations as in the case of Nigeria. This is one of the reasons why I am advocating for a nonviolent education program to reorient both schools and society at large. Such incorporation would make the vision of building a caring community considerably easier to implement, especially within poor communities. Such a caring community fosters unity where fundamental physical needs of food, water, and shelter are addressed. These interactions facilitate other viable peacemaking methods. Building a caring community also means emphasizing inclusion and eliminating sources of discrimination, and the dynamics of society are changed through these means with human dignity restored.

Literature Review to Facilitate My New Approach

Stassen, Glen. *Just Peacemaking: The New Paradigm for the Ethics of Peace and War*. Cleveland: The Pilgrim Press, 2008.

One of the most important aspects of human life is education. This is because education is the ultimate source of power and the foundational key to knowledge. When a person becomes knowledgeable and capable of exploring different opportunities, he creates a comprehensive tool for his development within society. This assertion highlights the close relationship between education and peace education. Peace education is a foundational study that equips an individual

with the skills and values aimed at resolving conflicts without resorting to the use of violence. Glen Stassen, professor of Christian Ethics at Fuller Seminary, holds that peacemaking in today's world requires a pragmatic and normative approach. According to Stassen and his collaborators "We believe the practices of just peacemaking are ethically normative because they bring peace, they solve problems, and they promote justice and cooperation in a world whose wars are immeasurably destructive."[53] Stassen maintains that there are alternatives to wars, and in 2007, with support from the United States Institute of Peace, he organized a conference of religious leaders that led to the development of ten steps to peacemaking.

The development of the ten steps to peacemaking became a resource for peacebuilding across the world. Stassen encourages Christians to embrace and seek "just peacemaking" as a way of life, in accordance with the teachings of Christianity. For him, "a reexamination of an embodied Christology of Christ's way, an incarnation discipleship, requires a serious reexamination of how the Christian Church has related to those of other faiths, most notably its relationship to Jews."[54] Stassen emphasizes that true discipleship will champion the authentic teachings of Jesus Christ, which are based on love, justice, and peace. My understanding of the Christian faith pertains to demonstrating my belief in a concrete reality. Stassen's peace process centers on nonviolent principles that are feasible and can be implemented in order to prevent violence and wars.

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[53] Glen, S. "Introduction: Just Peacemaking as the New Ethic for peace and war" in *Just Peacemaking*: *the New paradigm for the ethics of Peace and war*, ed. Glen, Stassen. (Cleveland: The Pilgrim press. 2008), 17.

[54] Glen, S. "Introduction: Just Peacemaking as the New Ethic for peace and war" in *Just Peacemaking*: *the New paradigm for the ethics of Peace and war*, ed. Glen, Stassen. (Cleveland: The Pilgrim press. 2008), 19.

Stassen believes that integration and collaboration are possible factors for a united society "The ethics of the kingdom extends beyond the narrow loyalties of nation, class, and race to the whole of humankind, even to one's enemies."[55] Stassen's position on love for the community, the culture of inclusion, religious tolerance, and peacemaking has influenced my decision to emphasize a solution toward the reunification and restoration of peace in Nigeria. Stassen advocates for justice, equality, and freedom. The impact of the ten steps drew my attention and led me to advocate for a nonviolence education curriculum that will bring about social change in Nigeria. The discussion of peace education in Nigeria has been an ongoing project; however, there has never been a comprehensive program designed for implementation in Nigerian schools. According to John Akinyemi, "Peace education in Nigeria has been underestimated over the years and that it is now needful to integrate it into the national education system given the crucial role it plays in national development and so advocate the engagement of youths at every stage of their development the concept of peace education cum the inculcation of ways of resolving conflicts amicably without resorting to violence."[56] Akinyemi's position supports my proposal regarding the necessity of teaching peace education in schools to reduce crime and violence in Nigeria. My peace education curriculum, therefore, is in response to the issues raised by Akinyemi on the emergence of peace education in Nigerian schools and will help prevent violence in society.

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[55] Glen, S. "Introduction: Just Peacemaking as the New Ethic for peace and war" in *Just Peacemaking*: *the New paradigm for the ethics of Peace and war*, ed. Glen, Stassen. (Cleveland: The Pilgrim press. 2008), 17.

[56] Oluwayinka John Akinyemi, "Peace Education in Nigeria: The Way to Educate the Future Generations,"https://www.academia.edu/3987416/PEACE_EDUCATION_IN_NIGERIA_THE_ WAY_TO_EDUCATE_THE_FUTURE_GENERATIONS, accessed January 10, 2020.

Ernest Uwazie, supporting Stassens' ten steps for peacemaking, states that if "the future aim of education is to produce nonviolent citizens and [a] peaceful society, then a key goal of education must be to foster democracy because democracy provides the best environment for the nonviolent solutions for disputes and conflicts."[57] I argue that this is the appropriate time to respond to the challenges and save our nation through peacemaking, especially by addressing the problems of intolerance, ethnicity, discrimination, terrorism, and issues of inequality using the ten-step practices recommended by Stassen; an example of its use is as a resource in my peace education program.

Barash, David P. *Approaches to Peace: A Reader in Peace Studies*, 3rd ed. New York: Oxford University Press, 2014.

David Barash, a professor of psychology at the University of Washington, is one of the prominent peace studies scholars to address current social issues and make detailed proposals for peaceful coexistence, economic growth, and sustainability in the different Middle Eastern regions affected by conflicts and wars. Barash revealed the culture and mythology surrounding war in his approach to peace because many only have a vague awareness of the tragedies of war. Barash believes that "warfare is only an invention [and] not a biological necessity."[58] For him, there are many reasons for conflicts and wars between nations. "Poverty persists as an underlying cause, as well as an effect of structural violence."[59] When the gap between the rich and the poor becomes exceptionally wide, conflicts erupt and may lead to violence as it has in Nigeria, where there are few people controlling the wealth of the nation while the rest have

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[57] Ernest E. Uwazie, *Conflict Resolution and Peace Education in Africa* (Lanham, MD: Lexington Books, 2003), 84.
[58] Barash, *Approaches to Peace*, 24.
[59] Barash, *Approaches to Peace*, 221.

remained in abject poverty. Barash insists on the values of justice and human rights as the first step in peacebuilding. In his support and recommendations for peacemaking, he appealed to our society: "what I am advocating here is a new world order, value, reconciliation, and perhaps even forgiveness [for] not only those who trespass against us but primarily of ourselves."[60]

Glen Stassen, in his approach to peacemaking, pointed out that "transcendence of one's temptation to exist in permanent isolation and animosity towards the other calls for the capacity for at least envisioning the possibility of future reconciliation."[61] Stassen's views emphasized reconciliation, which is instrumental in my proposed peace education program. According to Mark Allman and Tobias Winright, "mutual forgiveness must not eliminate the need for justice and still less does it block the path that leads to truth. On the contrary, justice and truth represent the concrete requisites for reconciliation."[62] This is why I argue that forgiveness and reconciliation not only liberates victims but also empowers them. Glen Stassen's and David Barash's books have detailed information on peace education and peacemaking, and their works have given me insights into conflicts and prevention of violence through nonviolent strategies.

Description of the Curriculum and Study Design

Chapter 1: The Problems of Violence in Nigeria

In this chapter, I will primarily discuss the problem of violence and conflict in Nigeria and I will centralize my focus on how Nigeria were influenced by colonial administrators who violently ruled Nigeria for a decade. The state of nation is a critical analysis about the conditions

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[60] Barash, *Approaches to Peace*, 301.
[61] Alan Geyer and Donald Shriver, "Acknowledge Responsibility for Conflict and Injustice and Seek Repentance and Forgiveness" in *Just Peacemaking: the New Paradigm for the ethic of peace and war.* Ed. Glen, Stassen. (Cleveland: The Pilgrim Press. 2008), 98.
[62] Mark Allman and Tobias L. Winright, *After the Smoke Clears: The Just War Tradition and Post War Justice* (Maryknoll, NY: Orbis Books, 2010), 114.

of Nigerians in relationship with violence. The state of the nation seeks to expose the oppression, violence, disturbance, and inhumane actions meted out on the Nigerians. In my description, I itemized the different chapters that demonstrates the stages or steps which when used will help lay the foundation of peace in Nigeria.

Chapter 2: The History and Causes of Violence in Nigeria

The history and cause of violence in Nigeria is very important because students need to know why Nigerians have lived with violence for decades and the reasons why violence has persisted despite all attempts to resolve the problems. It will be relevant to state how the practices of injustice have caused conflicts and violent actions in different capacities. When some people are denied their rights, they may choose to react to the situation. Resolving the problem of poverty is one of the most challenging of Nigerians' social issues. I will also reiterate the reasons for ethnic rivalry, high unemployment, limited infrastructures, abject poverty, and hatred between communities in Nigeria.

Poverty has persisted because of the absence of good leadership, but if Nigeria is fortunate enough to have a good leader, there could be job creations, mechanized agricultural development that could enhance the lives of the people, and violence could be drastically reduced. Such violent attacks by some group, which results in the destruction of lives, properties, and other useful facilities will be eliminated. Unfortunately, the present Nigerian government has been at war with the militants and Islamic terrorists. War can be a natural response to brutal repression inflicted by perceived enemies. I agree with Mark Allman's assertion on the consequences of wars: "When a nation goes to war it engages in state sanctioned killings; it

intentionally and violently kills and turns ordinary citizens into killers."[63] Peace education

curriculum does not advocate for war as an option but goes deeper to discover and implement

preventive strategies that reduces the urge for the use of violence.

Human development cannot thrive in a dysfunctional society and that is why good moral

behavior is very necessary in the growth and development of any nation. The absence of good

morals contributes to the corrupt and violent situation in Nigeria. The political elite, in their

attempt to hold on to power or win elections, introduced violence by engaging the youth from

their ethnicity to forcefully rig the election to their favor. Political violence has caused a lot of

damage to the nation. Many Nigerians have died because of elections or post-election violence.

In this chapter, I do not hesitate to affirm that the major cause of violent acts in Nigeria

revolves around religion and ethnicity, which has led to loss of lives and properties, thereby

creating an unstable and divided country.

Chapter 3: Peace Processes Attempted in Nigeria and Why They Failed

In this chapter, I discuss extensively some peace processes that were designed and

implemented by the Nigerian government in an effort to resolve violence in the country. The first

is the introduction of the National Youth Service Corps, which was instituted for national human

development and integration among different ethnic nationalities. The program was designed as

a tool to unite the nation after the civil war that divided the nation along ethnic lines. The

program targeted the Nigerian youths who graduated from various universities with the aim of

bringing them together in order to support them to build good social relationships and for

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[63] Mark Allman, *Who Would Jesus Kill? War, Peace, and the Christian Tradition*
(Winona, MN: Saint Mary's Press, 2008), 260.

national development. The graduates are required by law to serve the nation in different

capacities assigned to them.

The Nigerian government designed and organized another program known as the Human

Rights Violation Commissions, which was inaugurated in an attempt to reconcile and heal the

ills and violent actions that were carried out by either government security agencies or by any

individual who was in power against the Nigerian citizens. Additionally, the aim of the

commission was to enforce citizens to respect both collective and individual rights of the people.

But unfortunately, the Human Rights Violation commission was unsuccessful and I stated the

reasons which include lack of judicial powers, poor financial resources, and poor

implementation.

Chapter 4: Nonviolence, Truth and Reconciliation, and Peacebuilding in Nigeria

In this chapter, I focus on the inspiring stories of Mahatma Gandhi and Martin Luther

King Jr. and their respective views on nonviolence strategies as reflected in my peace education

curriculum and peacebuilding program. I centralize my views on nonviolence, understood as a

radical commitment to overcome any oppressive system of government in relationship with the

civil rights movement championed by Martin Luther King Jr. For him, the act of nonviolence is

"a courageous confrontation of the evil by the power of love."[64] I demonstrate how the peace

education program is a proponent of nonviolence methods and how it is motivated by genuine

love, which in turn is capable of fostering social change. The role of Gandhi in the liberation of

India from the oppressive British rule was extensively discussed. I deemed it fit to bring in one

of the peace processes that had been tried and tested in other areas as a strategy for the healing of

the Nigerian nation. My recommendation on the Truth and Reconciliation Commission will be

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[64] King, *Stride toward Freedom*, 79.

very helpful toward the healing and social and economic development of Nigeria if the government embraces and implements the ideals of the commission. Additionally, I discuss peace-building from the Islamic perspective as an insight toward integration. This is the reasons why I presented a detailed means of transforming Nigeria by establishing an economic development council in the geopolitical zones, improving good leadership services, strengthening the judiciary, and reaffirming and protecting individual human rights. These and other views will enhance a violent free environment.

Chapter 5: Peace Education Curriculum—A Solution to Nigerians' Violence Situation

This chapter reflects my curriculum, which was tested through my pilot class organized in my research project. In order to receive the best results, two hours were designated for each class. The total 24 hours were spent as required for any 12-weeks class subject for a term. The topics were extensively discussed in accordance to the schedule and the reasons why it is very necessary to engage in such a conversation.

In order to substantiate my claims about peace education, I described integrative theory of peace as a tool to enlighten the minds of students so that they can explore how to work together and achieve the desired goal. I also described the current education system in Nigeria and how peace education can redeem the current violent situations even in the school environment. This is very important because most violent actions in Nigeria begin at the institutions. The goal of peace education is very important because it highlights the most important achievements that peace education offers to Nigerians if the curriculum is implemented in the Nigerian's high schools. In my claim, I stated that peace education brings about violence prevention, encourages economic development, and improves the practice of

social justice. Additionally, peace education fosters democratic governance and facilitates the restoration of the ecology and human rights development.

It is important to also recognize that peace education directly addresses the issues of poverty and illiteracy. Peace education advocates for equal opportunity toward education for all. That is why the principle of justice is very significant in the peace education process. The championing of equality and respecting and honoring the individual's rights is the foundation for peace education advocacy. Advocating for principles of justice is very important because it serves as a moral compass for everyone. When people are unjustly treated, the harm grows deeper and the outburst may be different. The practice of injustice can be detrimental for a nation, because it brings about hate, bigotry, and division, especially where ethnicity is involved.

The structure of human existence centers on human relationships and community. However, religion fosters deeper relationships both among people and with God. The relationship with God and with one another unites people as a group and invariably draws them together as a community of faith. In Nigeria, Christianity and Islam are the two dominant religions, and I will discuss what these two Abrahamic religions have in common, especially their respective religious beliefs. I will also highlight Christianity's and Islam's beliefs and teachings about peace, justice, charity, love, truth, and forgiveness of sins. For both, the love of God and the love of neighbor are foundational teachings.

I explored some areas where religion can be useful in advocating the ideal of peace education. The next part of this chapter is centered on the main team based on nonviolence a model for social change followed by Glen Stassen's ten steps. I emphasized the need to standardize a peace education program process in Nigerian schools. This is an important step as I believe it will deepen the bonds of unity for all. In seeking a solution, I found Glen Stassen's ten

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steps to be practical as they have been tested and proved to be successful in peacemaking. However, it should be noted that not all these steps may be applicable to Nigeria's situation. I found the concept useful and meaningful in the peace education program, as it demonstrates practices capable of bringing about a social change in a given situation.

I meticulously explained how each step can bring transformation or a social change if implemented in the curriculum. My final emphasis in this chapter has to do with my recommendation on national dialogue and reconciliation as the path toward healing the nation. My desire for a united Nigeria prompted me to include the conflict resolution presentation through peace education week. This is a strategic drama designed for the peace education student, which includes open debates on the importance of peace education, singing of songs related to peace, drama presentations involving Muslim and Christian students engaged in reconciliation. This will be followed by the pledge to peace by each student. The ceremony will be concluded by the benediction led by the chief Imam and Pastor of the local community.

Therefore, the principles of cooperative conflict resolution in peace education are the key components for peacemaking and peacebuilding. These principles may include: recognizing and respecting cultural differences, carefully listening for content and feelings, and separating judgment from behavior and the persons and his cultures. It also includes rediscovering the commonalities and the uniqueness of the nation and seeking forgiveness and reconciliation.

Chapter 6: Methodology

The sample and sample technique were employed through data collections of the sample questions from participants. The survey was conducted in the state of Imo in Nigeria in six secondary schools with a population of 6,000 students. Due to the logistics involved, the researcher reduced the survey to 600 students. Through random sampling, the researcher

collected data from 300 students and 60 teachers who participated in the survey. The researcher again used random sampling and maintained an equal 3% distribution of the survey sampling. This sampling technique survey was a pilot process of testing that was used to verify the acceptability and possibility of peace education programs in Nigerian high school curriculums.

The survey was based on the questionnaires in which the participants voluntarily answered questions. In order to establish my claim, I conducted a pilot class with teachers from secondary schools and other participants for a period of ten days. During the pilot classes, other questions and interviews conducted were fully documented and the data collected.

Chapter 7: Results and Observations

A brief discussion of the outcomes of the study follows. The survey was conducted and 600 people participated. In the first table, 540 participants accepted peace education in the high school curriculum while 550 participants agreed that their religion would encourage and welcome peace education. 580 participants agreed that religion has a role to play in peace education program. In the second table, 565 participants agrees that peace education will resolve the issue of religious tolerance and 588 affirmed that peace education is capable of changing minds. 580 participants agreed that peace education is also capable of reducing conflict. In the survey from the third table, 570 participants agreed that peace education is capable of fostering justice. While 560 participants agreed that peace education is capable of fostering economic stability. Also, 440 participants agreed that peace education is not civil education. In all indication, the data was able to confirm that peace education curriculum is needed to reorient our people in building a healthy nation.

The participants also affirmed that peace education is geared toward reshaping human behavior and refocusing moral and social actions. Participants highlighted the fact that peace

education transcended the ordinary views of human action and has the capacity to move a person to a community of peace where equality and human dignity are valued and respected. Considering the level of violence in Nigeria, one of the participants reaffirmed the need for a Truth and Reconciliation Commission that would address reconciliation and healing among Nigerians. The reasons may not be farfetched as some parts of the country feel aggrieved and alienated.

Chapter 8: Conclusion

Peace education is a unique and foundational program aimed at educating people, reshaping human behavior, and empowering individuals with new information and skills to help resolve conflicts without violence.

The present educational system has not been able to solve the issue of having the younger generation embrace integration, tolerance, and patriotism. The current educational system lacks the basic materials necessary to rebuild our national unity. This is why implementing peace education studies as a subject of its own in the high school's curriculum will bring transformation in Nigeria.

CHAPTER 2

The History and Causes of Violence in Nigeria

The history of Nigeria is characterized by conflict and violence. Violence in the region, for one, can be attributed to its diverse ethnic identities. Many Nigerians tend to define themselves in terms of ethnic affinities, and this has especially manifested itself in sectionalism and ethnic sentiments. It is integral to note that identity and ethnicity have played a significant role in Nigeria both during the colonial era and the postcolonial period. The imperial economic formulation in Europe, which controlled some African local economic apparatus, was designed to dominate and control, and such rule was observed as an imposition in an attempt to sustain colonialism. Britain imposed its rule on Nigeria and ruled with the particular intent to improve and protect their own economic interest by manipulating people. It is important to note that the colonizers did not deny their economic interests in their administration and did not recognize the people's rights and freedom. According to Walter Rodney, "Colonialism was a negation of freedom from the view point of the colonized."[1] This is why the response of some Nigerians to colonization could be characterized by intimidation, exploitation, and dehumanization. After Nigeria's independence in 1960, the indigenous people took over the leadership of the country, but they were frustrated by the actions of the colonial masters and that was the beginning of neocolonialism. In 1966, there was a military incursion and the entire nation gradually became militarized by a series of coups. The use of force became the norm of society and violence eroded the Nigerian culture for several decades. The military rule not only brought about an increase in violence but a destruction to the economic development of the nation. Corruption

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[1] Walter Rodney, *How Europe Underdeveloped Africa* (London: Bogle-L'Ouverture, 1973), 224.

became part of the system and the situation worsened. One of Nigeria's economists, Professor

Sam Aluko, stated that "there is hardly anywhere in the world today, where the financial,

economic, and moral crises are more evident, widespread, persistent, and likely to continue, than

in the African continent. Since about one out of every six Africans lives in Nigeria . . . whatever

happens in Nigeria has a very significant impact on the African continent."[2] Aluko went on to

say that at the Berlin Conference in 1884, the great powers of the world "decided to partition

Africa and set it on its road to economic disintegration, political enslavement, and moral

degeneration. Before and since then, Africa had gone through the pangs of slavery, colonization,

economic domination, imperialism, neo-imperialism, European metropolitan peripheralization,

and political manipulations that had led to and continue to sustain intra-ethnic and inter-ethnic

wars and violence, aided, abetted and sustained by the technologies, weapons and propaganda of

the powerful nations of Europe and America."[3] The involvement of the colonial masters gave

way to corruption. Corruption is the most violent crime in Nigeria. This is because it destroys the

moral values, destroys economic growth, and distorts justice and truth. Such was the situation

that influenced subsequent governments, which erroneously created states according to ethnic

lines, thereby stimulating competitive rivalry between ethnic groups. The polarization of the

North versus the South and Islam versus Christianity are indeed consequences of the ethnic and

sectional division that has led to instability and violence in Nigeria. Violence, to my

understanding, is a willful destruction of lives and properties that imposes harm on others or the

community. It may also involve unjust principles, laws, structures, and practices that injure or

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[2] Sam Aluko, "Peace through Development in Africa: The Nigerian Perspective," *Executive Intelligence Review*, June 1, 2001, 48-49, https://larouchepub.com/eiw/public/2001/eirv28n21-20010601/eirv28n21-20010601_048-peace_through_development_in_afr.pdf.
[3] Aluko, "Peace through Development,"

damage an individual or group of persons. In other words, violence serves as an effective tool in the hand of the oppressors against their victims.

Currently, in Nigeria, violence has been instigated due to the state's use of religion and ethnicity in political discourses, a major factor that led to the formation of the terrorist groups tormenting Nigeria. Examples include the 2001 religious protest in the city of Kano against the United States' invasion of Afghanistan over Osama bin Laden, which led to 150 fatalities.[4] In the year 1980, "A terrorist group known as the Maitatsine rose up in the Kaduna State and killed more than 3,000 people because of their objection to Sharia laws."[5] This was followed by the Christian and Muslim violence in Southern Kaduna that also claimed many lives. The violence that followed the annulment of the June 12, 1993, presidential election in Nigeria cannot be forgotten because it claimed thousands of lives.

The recent horrific attacks conducted by Boko Haram have had a devastating impact on Nigeria, especially those in Northern Nigeria. According to a recent publication on social issues about Nigeria, "the Boko Haram insurgency has compounded the developmental challenges of Nigeria through [the] destruction of lives and properties, [and the] destruction of schools [,] which have led to the closure of so many schools in the North-east geopolitical zone."[6] Boko Haram is demanding a comprehensive implementation of Islamic Sharia laws in the predominantly Muslim area of Northern Nigeria. Discussing the impacts of those daily killings,

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[4] Sampson, "Religious Violence in Nigeria,"
[5] Nathaniel Dominic Danjibo, "Islamic Fundamentalism and Sectarian Violence: The 'Maitatsine' and 'Boko Haram' Crises in Northern Nigeria," *Peace and Conflict Studies Paper Series* (Institute of African Studies, University of Ibadan), 2 (2009): Page.1. https://docplayer.net/17168010-Islamic-fundamentalism-and-sectarian-violence-the-maitatsine-and-boko-haram-crises-in-northern-nigeria.html.
[6] Beatrice E. Awortu, "Boko Haram Insurgency and the Underdevelopment of Nigeria," *Research on Humanities and Social Sciences* 5 no. 6 (2015): 213, https://iiste.org/Journals/index.php/RHSS/article/viewFile/21153/21459.

bombings, thefts, and the destruction of schools, homes, and businesses is important because it has traumatized many people in Northern Nigeria, especially school children. This situation has tremendously polarized the minority Christian and Muslim populations, thereby creating an environment of disunity, discrimination, resentment, hate, fear, and division. The brutal violence in Northern Nigeria has forced thousands of citizens to flee to other neighboring countries. According to Babar Baloch, the spokesperson for the United Nations High Commissioner for Refugees, "The escalating violence in the Nigerian states of Sokoto, Zamfara and Katsina—violence by groups other than Boko Haram—has led to a new humanitarian emergency in Niger's border regions. . . . People are seeking safety from indiscriminate attacks unleashed by organized armed groups on men, women and children alike."[7]

Several analysts and scholars believed that the cause of terrorism in Nigeria was related to the high level of poverty, unemployment, religious extremism, corruption, illiteracy, and bad leadership. According to Christopher Bartolotta, "While Boko haram was able to capitalize on Nigeria's wide spread poverty, the lack of economic opportunities in not the only social ill in the country. According to a Human Rights Watch report, corruption in Nigerian has resulted in police abuse, human rights violations, and lack of health care social."[8] But Rohan Gunaratna argues that the terrorism emerged because of religious extremism. According to him, "Extremism breeds violence. Without controlling extremism, the threat of terrorism cannot be managed. Extremism fuels terrorism and in turn, terrorism fuels extremism. Each attack,

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[7] UNHCR, "Brutal Violence in Northern Nigeria Forces Thousands into Niger," UNHCR, USA, September 27, 2019, https://www.unhcr.org/news/briefing/2019/9/5d8dc7a44/brutal-violence-northern-nigeria-forces-thousands-niger.html.
[8] Christopher Bartolotta, "Terrorism in Nigeria: The Rise of Boko Haram," *Whitehead Journal of Diplomacy and International Relations* 1, no. 5 (2011): Page.1

successful or not, breeds support among the extremists for grater violence."[9] Rohan is of the

opinion that the global jihad ideology has been gaining ground in recent times and with youth

involvement with the internet, terrorist movements are expanding rapidly. He suggests that "to

counter the threat, posed by the group, its operational infrastructure must be dismantled and its

conceptual infrastructure eroded As terrorism is a vicious by- product of ideological extremism,

government and society must develop an ideological response to make it difficult for terrorist

groups to replenish their human losses and material wastage."[10] Gunaratna's suggestion requires

a comprehensive solution that will involve both the communities and their leaders but also

through their educational training system. This is the reason I suggest restructuring of the

community through peacebuilding or transforming the nature of the community. The impact of

conflict and violence in the northern part of Nigeria brought huge changes in the demographic

settings of the area because many people who survived the series of attacks moved to different

areas, especially those who live near the borders between the Republic of Niger and Cameroon.

It is then important to recognize that many communities in Nigeria have been radically

transformed, and it is difficult to rebuild the structures as they were before the violent attacks.

However, peace education, with the understanding of the challenges, ensures that communities

are represented through democratic processes and incorporates the entire community when

building a new society. Béatrice Pouligny suggests that "The community (having a different,

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[9] Rohan Gunaratna, "Ideology in Terrorism and Counter Terrorism: Lessons from Combating Al Qaeda and Al Jemaah Al Islamiyah in Southeast Asia," *Defence Academy of the United Kingdom, CSRC Discussion Paper* 5, no. 42 (September 2005): 24. https://www.researchgate.net/.

[10] Rohan Gunaratna, "Understanding the Challenge of Ideological Extremism," *UNISCI Discussion Papers*, no. 18 (October 2008):1. https://www.ucm.es/data/cont/media/www/pag-72511/UNISCI%20DP%2018%20-%20NUMERO%20ENTERO.pdf.

moving definition and content according to the local context and history) may appear to be the last resort for surviving and coping with persisting problems of insecurity, while death and injury rates remain high in so post conflict situation."[11] Peace education seeks integration among people of different segments who have lived through conflict and violence. When people are integrated, it becomes easier to achieve unification.

Considering the state of the nation, peace education becomes a proactive response to further violent actions in Nigeria. The kidnapping of the Chibok girls that made international news and the bomb blasts in churches and mosques are sufficient reasons in and of themselves for introducing peace education in school curricula.

The Causes of Violence in Nigeria

Injustice

Nigeria is one of the most diverse nations in Africa with different ethnic groups and approximately 250 languages. But this diversity has been abused by disorder and social imbalance, especially by the several governments that have been in power. The practice of economic injustice has brought about an inequality gap and imbalance in the development of communities. Many people are subjected to abject poverty because of the uneven development and uneven distribution of national resources. Such discriminatory actions by the government reinforced the violence and conflicts between ethnic groups or conflicts within communities. According to Ladipo Adamolekun, John Erero, and Basil Oshionebo, "The "federal character" principle, which has been enshrined in Nigeria's Constitution since 1979 seeks to ensure that

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[11] Béatrice Pouligny, "Civil Society and Post-Conflict Peacebuilding: Ambiguities of International Programmes Aimed at Building 'New Societies,'" *Security Dialogue* 36, no. 4 (2005): 498. https://doi.org/10.1177/0967010605060448.

appointments to public service institutions fairly reflect the linguistic, ethnic, religious, and geographic diversity of the country."[12] But the implementation of this federal character has been abused by politicians who have used it to favor some particular regions in the country to the disadvantage of other regions. Chibueze Ikeji, an economist, agrees with me, as he said, "Welfare economics and political theory are of two strands of theory which significantly guide revenue allocation and that the main theme of the economic argument is the bridging of inequality gap."[13] This explains the terrible condition of economic injustice practiced in Nigeria and highlights the need to tackle the problem because of the consequences to the nation. It is the right of each individual to participate in the sharing of the nation's resources. This is because each person possesses an inviolability based on justice but many Nigerian citizens are denied their basic human rights and privileges. The inability of the government to address some certain issues or negotiate with a particular group makes conflict inevitable. For example, it is on record that in the 1960s and at present, the Igbo ethnic group grievances have been highlighted by recent conscious actions by some government officials to deny them their basic needs that revolve around equality, freedom, and autonomy. The antidote to violence in any society is justice. In any given society controlled by the rule of law, justice will always prevail, and there will be fairness, equality, equity and sense of freedom and economic development. When people's rights are honored and respected, violence will give way for relationships. It is within such a framework that the possibility of restoring Nigeria on the part of a just society becomes a

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[12] Ladipo Adamolekun, John Erero, and Basil Oshionebo, "'Federal Character' and Management of the Federal Civil Service and the Military," *Publius: The Journal of Federalism* 21, no. 4 (Fall 1991): 1. https://doi.org/10.1093/oxfordjournals.pubjof.a037980.
[13] Chibueze C. Ikeji, "Politics of Revenue Allocation in Nigeria: A Reconsideration of Some Contending Issues," *Sacha Journal of Policy and Strategic Studies* 1, no. 1 (2011): 125.

reality, especially when people give up their selfishness, greed, tribalism and embrace contentment and altruism. Jonathan Chimakonam affirmed that "with regards to fiscal policy in Nigeria, economic injustice is perpetrated on the regions that produce the national wealth in the name of equitable distribution of resources."[14] Supporting the negligence of some government representatives, Olusegun Obasanjo categorically said, "At the root of the corruption quagmire in Nigeria, is the failure and virtual collapse of governance, the contamination of democratic values, the erosion of accountability procedures, and the prevalence of bad leadership. The erosion of public confidence in the country's political and economic institutions promoted a culture of contempt for rule of law and ultimately and unfortunately, a societal tolerance for a myriad of conducts previously considered abominable."[15]

Many Nigerians are living in deplorable conditions because of poor housing schemes and the poor standard of living implies a lack of health facilities, water, energy, and security of lives, even though these are basic rights of the citizens. Busari Hamidah Kehinde affirmed "Given that over 70 million youths are unemployed in the country spells danger for the country. Youth unemployment is very high as more than half of the youths are unemployed and under-employed."[16] These are the reasons for the pervasive culture of extreme poverty and why Nigerians are aggressive and prone to violence. According to Abosede Babatunde "The violent

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[14] Jonathan Chimakonam, "Philosophy and Economic Injustice in Nigeria". *Philosophy Studies*. Vol. 4. No. 7. (2014): 474

[15] Olusegun Obasanjo, "Nigeria: From Pond of Corruption to Island of Integrity" (lecture, 10th Anniversary Celebration of Transparency International, Berlin, Germany, November 7, 2003), https://dawodu.com/obas35.htm.

[16] Busari Hamidah Kehinde, "Impact of Nigerian Youth in Conflict, Peace building and Peaceful co-existence," *in International Conference on Social Science: Political Science and International relations* ed. Onder Aytac and Kemal Ozden Abuja: Nile University Press. 2017),76

agitations by the militants sometimes turned to illicit activities such as illegal oil bunkering, kidnapping and the destruction of pipelines, making the region a global center of violent conflict and criminality."[17]

The nation has been subjected to ethnic conflicts and disintegration because of the consequences of ethnic tribal mindsets demonstrated by those in leadership positions. This is the reason why we have continuous rivalry within Nigerian state politics, causing unethical practices, corruption, unhealthy competition, insecurity, poor democratic governance, and unreasonable tension and violence in the country. There is no doubt that Africans are by nature multiethnic, and this promotes such tensions. According to Dawood Omolumen Egbefo, "The problem as Nnoli (2003) puts it is not merely the fact that African states are multiethnic; they are also multi-home land in the sense of emotional attachment deriving from its perception as the cultural earth and the geographical cradle of the ethnic groups."[18] But ethnicity can be viewed as an ideological belief and a quest for power to control within a class struggle. Ethnicity is about a mobilization of a particular ethnic group who identifies themselves with a particular culture, language, and territory with a common behavior. However, Archie Mafeje warned that the danger and consequences of ethnicity may completely destroy the entire nation if it is not carefully checked. According to his description, "Ethnicity is an ideologically loaded concept which is not a natural outcome of ethnic existence in any objective sense."[19] This is why many

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[17] Abosede Babatunde, *"*Landscape of insecurity: The intricacies of Environmental Changes in Nigeria's Oil-rich Niger- Delta Region" Environment and Societal Portal, Arcadia. *Carson Center for Environment and Society.* no.17. (2018): 2.

[18] Dawood Omolumen Egbefo, "Aspect of Intergroup Relations in 21st Century Nigeria: Emblem of Ethnicity, Religious Fundamentalism and National Security Crisis 2000–2014," *AFFREV IJAH: International Journal of Arts and Humanities* 4, no. 1 (2015): 72, http://dx.doi.org/10.4314/ijah.v4i1.5.

[19] Archie Mafeje, "Ethnicity, Nationalism, and Religious Intolerance in Nigeria," *Benin Journal of Historical Studies* 3, no. 5 (1988): 12.

Nigerians have been waiting for an intervention that will address the problem arising from ethnicity and insecurity.

Poverty

Poverty has been one of the reasons for violence in Nigeria. Poverty and economic injustice within the context of the problem of violence in Nigeria are interrelated. According to Krishna Panchal "While Nigeria is known for its oil riches, the reality of the nation is that corruption, unemployment and inequalities have destroyed the nation's economic framework, causing it to be the poverty capital of the world."[20] The majority of the Nigerian population are living below the poverty level, and the only given solution is for the government to concentrate on economic development that will bring positive changes in the communities. This will help increase skills, build capacity, and also foster creativity and responsibility. It is important to note that the Nigerian government has not taken the responsibility of the security of citizens. According to Alexis Akwagyiram, one of Reuters' editors, "The National Bureau of Statistics (NBS), in a report about poverty and inequality from September 2018 to October 2019, said 40% of people in the continent's most populous country lived below its poverty line of 137,340 naira ($381.75) per year."[21] For Nigerians to experience economic justice, there should be an improvement in the standard of living that encompasses material consumption, education, health and environmental protection (which is necessary to reduce violence), and the security of lives and properties must be of utmost importance for the government. It is important to state that economic justice goes beyond economics and economic issues. This is because economic

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[20] Krishna Panchal, "The poverty capital of the world: Nigeria." *Borgen Magazine, Humanity, Politics and You.* August 28. (2020) 1. https://www.boregenmagazine.com/new.
[21] Alexis Akwagyiram, "Forty Percent of Nigerians Live in Poverty: Stats Office," Reuters, May 4, 2020, https://www.reuters.com/article/us-nigeria-economy-poverty-idUSKBN22G19A.

provision needs are the people's right. It is evident that the successive governments after our

independence have failed to address the poverty problem facing Nigeria. But the question that

arises is why many Nigerians face poverty? In his writings, Michael Enahoro questioned, "What

is wrong with Nigerian's democracy since 1999 that Nigeria is still clothed in the murderous

hands of poverty and underdevelopment?"[22] This explains why good leadership is necessary to

implement good policies that will resolve the economic injustices that have destroyed the fabric

of our nation. All these inadequacies and corrupt practices can be addressed only if patriotic

citizens are elected into offices. Muhammad Sani Abdullahi suggested that the ultimate solution

to end poverty and achieve sustainable development goals is to invest in girls' education in

Nigeria. For him, "Educating girls is proven to have both economic returns and intergenerational

impact."[23] "The 2018 Global Multidimensional Poverty Index (MPI) of the Oxford Poverty and

Human Development Initiative best presents this picture. The poorest parts of Nigeria had the

worst education indicators (school attendance and years of schooling) and these constitute the

biggest percentage contribution to the MPI, followed by nutrition and child mortality."[24]

Abdullahi's position on girls' education as a means of fighting poverty is motivation not only for

Nigerians but for the entire African region. Additionally, Abdullahi recommended that the

improvement of the health and well-being of the people is very necessary. According to him,

"Increased investment in healthcare is linked to economic growth, and consequently to reducing

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[22] Michael Enahoro, "Corruption, Leadership and Unethical Practices in Nigeria, Anyway Out?" *The Public Choice News*, October 2009, 36, accessed March 10, 2019, www.publicchoice.com/news (site discontinued).

[23] Muhammad Sani Abdullahi, "Three Things Nigeria Must Do to End Extreme Poverty," World Economic Forum, March 21, 2019, https://www.weforum.org/agenda/2019/03/90-million-nigerians-live-in-extreme-poverty-here-are-3-ways-to-bring-them-out/.

[24] Abdullahi, "Three Things Nigeria Must Do."

poverty. Nigeria is battling with a number of crushing health indicators including malaria, tuberculosis and infant and maternal mortality, all which have a sweeping impact on productivity."[25] In his reaction to the program of eradication of poverty in Nigeria, Dr. Babatunde Osotimehin, former executive director of the United Nations Population Fund, stated, "When countries' age structures change favorably, meaning that they have more people of working age than dependents, they can see a boost to development, known as a demographic dividend, provided that they empower, educate and employ their young people."[26] It is very clear that lower population growth does not indicate high increase in poverty but a healthy, educated, and resilient youth will boost economic development. All these will be possible if Nigeria will embrace new and advanced technology, which can create jobs and reduce poverty. It is unfortunate that the majority of Nigerians within the margin have no access to financial institutions, and it has even been difficult for the private sector to receive incentives or training programs that will bring new developing skills, thereby alleviating poverty. Today many Nigerian children are living in deplorable conditions.

A country like Nigeria, blessed with huge human and natural resources, has no business whatsoever turning a blind eye to the ugliness of poverty and child abuse. I believe that it is time the relevant authorities in Nigeria take up this challenge and face these problems with a more practical approach toward eradicating abject poverty from our polity. I remember many years ago, the nations of the world, under the auspices of the United Nation, came together and made a declaration for the rights and protection of children all over the world from all forms of abuse.

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[25] Abdullahi, "Three Things Nigeria Must Do."
[26] Babatunde Osotimehin, "Access to Quality Sexual and Reproductive Health Care Can Help End Extreme Poverty," United Nations Population Fund, October 17, 2016, https://www.unfpa.org/press/access-quality-sexual-and-reproductive-health-care-can-help-end-extreme-poverty.

This declaration was never binding until the 20th day of November 1989 when the UN General Assembly adopted the convention on the Rights of the Child (CRC), while the African Union Assembly of Heads of States participated fully in the convention. Nigeria should never be seen among the committee of nations as not putting enough to enforce this proclamation. The time is ripe for Nigeria to leapfrog from poverty and take its enviable place in Africa and the world at large by radically addressing the issue of poverty.

Absence of Good Leadership in Nigeria

Despite an abundance of natural resources and massive potential, Nigeria has seldom been blessed with good leaders of vision. The civilian government that took over from the colonial masters was accused of corruption and was overthrown by the military in 1966, but the same military that took over with the intention to wipe out corruption became guilty of the same offense. According to Michael Enahoro, "The unfortunate thing, however, is that the military that took over in 1966 from the civilian government ostensibly to wipe corruption in the Nigerian political systems seemed to have ended up entrenching corruption itself in the nation state."[27] The call for good leadership will foster economic development, promote harmony and reduce violence through job creation. Thomas Imobighe, in his contribution agreed that the absence of a good leadership strategy has contributed to the violent situation in Nigeria due to the internal security crisis. According to him, "Internal security may be conceptualized as the freedom from or the absence of those tendencies which could undermine internal cohesion and the corporate existence of the nation and its ability to maintain its vital institutions for the promotion of its core values and socio-political and economic objectives as well as meet the legitimate aspiration of

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[27] Enahoro, M. "Corruption, Leadership and Unethical Practices," 36.

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the citizenry."[28] Good leadership implies an acceptable government administration that builds

with interest in the well-being of the people, and such a government engages in the use of the

available natural resources for the well-being of the nation. According to John Gyong, "Good

governance means accountability, security of human rights and civil liberties, devolution of

powers and respect for local autonomy."[29] Good leadership is characterized by strict respect for

human rights, economic justice, maintenance of law and order, accountability, and a

decentralized power structure for effective governance. The absence of good leadership has

created many multidimensional problems. Successive governments have not been able to provide

the basic necessities for good living conditions in Nigeria, such as improving the energy sector,

building a good healthcare system and efficient transport system. There is also a huge problem of

insecurity in Nigeria; the nation is unable to protect the citizens from threats and danger from

killings, kidnappings, and ethnic conflicts. Internal security has been lost, and this situation has

undermined internal cohesion and the cooperate existence of the nation state and its ability to

protect its major institutions for the promotion of its most important values. Therefore, a lack of

good leadership has been attested as the reason for the socio-economic ills in Nigeria. And it is

responsible for the poor standard of public utilities, such as roads, unstable electricity supply,

and the poor road network system. This is why Chris Orngu said that "it is disheartening that at

this stage in Nigerian's history, the country's leadership has been utterly discredited by bad

governance, as a result of which institution hardly provide needed services to the people just as

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[28] Thomas A. Imobighe, "Doctrines for and Threats to Internal Security," in *Nigerian Defence Policy: Issues and Problems*, ed. A. E. Ekoko and Margaret A. Vogt (Lagos: Malthouse Press, 1990), 8.
[29] John Emmanuel Gyong, "Good Governance and Accountability in a Democracy," *European Scientific Journal* 7, no. 26 (December 2011): 74, https://eujournal.org/index.php/esj/article/view/4625.

public interest has been relegated to the sideline and compromised for personal or Parochial interest."[30] The absence of good leadership has compromised the economic development of Nigeria. This explains the unending conflicts in Nigeria.

Absence of Moral Values

Morality is the key to the foundation of socio-economic development in any society, and that is the reason why Nigeria should enthrone moral values in daily activities. The morality of the people doing what is right promotes economic stability, especially when moral principles guide people's behavior to live in peace with one another. The practice of moral values, such as love, justice, trust, honesty, integrity, hard work, and patriotic spirit brings out the best in humanity toward the progress of the society. In his work, Joseph I. Omoregbe emphasized the importance of strict adherence to society's moral values or code as he said, "Moral development and maturity on the part of citizens of a country are pre-requisites for the development of that country. . . . How can there be development in a country in which public funds are embezzled by those who control them and who are supposed to use them for development and for projects. How can there be development in a country in which self-interest is the dominant rule of action."[31]

I believe that without moral restriction, it will be difficult for citizens to adapt to societal demands, and this is why peace education offers that skilled discipline, which will serve as antidote to the moral problems in our society. It is unfortunate that citizens witness corrupt practices within the government institutions and the government. According to Onigu Otite,

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[30] Chris S. Orngu, *Anti-Corruption Campaign in Nigeria: A Paradox* (Makurdi, Nigeria: Aboki Publishers, 2006), 33.

[31] Joseph I. Omoregbe, *Knowing Philosophy: A General Introduction* (Lagos, Nigeria: Joja Educational Research and Publishers, 1990), 21.

"Corruption is the perversion of integrity or state of affairs through bribery favor or moral depravity."[32] He goes on to say that two parties engaged in changing the existing ideal of the society for selfish gains, they have defiled the situation. God's time Igiebor in his description of corruption in reference to Nigeria, said, "The concept of corruption has become an essential feature of regular discourse formally and informally in Nigerian society, where the phenomenon is believed to be the basis for the country's underdevelopment. Defining corruption is problematic; this is so because the concept is used to denote a number of deviant forms of behavior that cut across social, political and legal norms."[33] The problem of corruption is not exclusive to Nigerians as observed in other African countries. Samuel Kunhiyop noted that "corruption can take the form of outright theft, match fixing, examination fraud, kickbacks, illegal awarding of contracts, rigging of elections, purchase and sale of votes and falsification of election results."[34] These and other acts of corrupt practices have been seen in Nigeria, creating obstacles to peacebuilding. In the words of Abdul Aziz Said, "The practical ethical norms governing the individual's life were also enshrined under the notion of *adab*, which has been defined in general sense as correct knowledge and behavior in the total process by which a person is educated, guided, and formed into a good Muslim—*adab* (being considered) as the foundation of the soul or personality of the human being as a whole which anticipates the integration of all levels of experience, knowledge, character, feeling and action into a

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[32] Onigu Otite, "On the Sociological Study of Corruption in Nigeria," in *Nigeria, Corruption in Development: The 1982 Proceedings of the Nigerian Anthropological and Sociological Association, Held in Zaria, 10–13 May*, ed. 'Femi Odekunle (Ibadan, Nigeria: Ibadan University Press, 1986), 6.

[33] Godstime Igiebor, "Implications for Economic Development in the Fourth Republic" *Sage Journals* December 16, (2019):3 https://doi.org/10.1177/0169796x19890745.

[34] Samuel Waje Kunhiyop, *African Christian Ethics* (Nairobi, Kenya: Hippo Books, 2008), 165.

harmonious life."[35] According to Said, the formation of individual character has an impact to the

society we live in, either in a positive sense or negative. When society is morally bankrupt,

citizens take to violence at the slightest provocation.

Political Violence

The state of politics in Nigeria is very ugly. Although man by nature is gregarious and

because of personal interests, or group interests, there have been disagreements and conflicts that

caused violence. It is important to recognize that conflicts of interest have been the root cause of

all forms of crisis and violence in Nigeria. According to Ante Mkpandiok, "Conflict occurs when

two parties . . . possess opposing goals and interests in a manner that the behavior of one or both

parties threatens the other's goal attainment."[36] Supporting Mkpandiok's views, Ali Yusufu

defined conflict as "a situation in which one identifiable group of human beings (which could be

tribal, ethnic, linguistic, cultural, religious, socio-economic, political or otherwise) is in a state of

conscious opposition to one or more other identifiable human group(s) in pursuance of what

appear to be incompatible goals."[37] But actual freedom in democratic environment are expressed

where and when complaints are heard, considered, and reformed. In other words, since no

society is absolutely homogenous, absolute absence of conflict is rather a demonstration of

covert oppression and suppression. Reacting to the reasons for violence in Nigeria, Opeyemi

Odukoya and Haldun Canci pointed out that "Ethnicity is seen as the most basic and politically

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[35] Karim Douglas Crow, "Nonviolence, Ethics, and Character Development in Islam" in *Peace and Conflict Resolution in Islam: Precept and Practice*, ed. Abdul Aziz Said, Nathan C. Funk, and Ayse S. Kadayifci (Lanham, MD: University Press of America, 2001), 218.

[36] Ante Mkpandiok, "National Policy on Education in the Light of the Four Policy Conditions in Nigeria," *International Journal of Social and Policy Issues* 4, no. 1–2 (2006): 116.

[37] Ali Simon Bagaji Yusufu, "The Nature, Dynamics and Consequences of the Ishekiri, Urhobo and Ikaw Ethnic Conflict in Warri, Delta State, Nigeria" (MPhil, University of Wales Swansea, 2006), 181.

salient identity of Nigerians. This argument is based on the premise that in their competitive and

non-competitive contexts, Nigerians tend to define themselves in terms of ethnicity system."[38]

John Burton argues that "the future of problem-solving conflict resolution, perhaps unlike

dispute settlement lies not in remaining just alternative process, but in establishing the basis of an

alternative to the adversarial procedures in the legal and political systems the Western societies

have inherited and promoted."[39] He identifies conflict as a means by which societal values of

welfare, security, justice, and opportunities for development can be achieved. However, Burton's

description and interpretation may not fit within the Nigerian context and understanding of the

meaning of conflict. It is unfortunate that politicians and a majority of Nigerians have a wrong

notion about governance. Governance implies service to the people and creating policies that will

improve the lives of the people by providing the basic needs, such as food, shelter, creation of

jobs, education, and security of human lives. Olusegun Oladipo in his description pointed out

that "politics is a noble contest for power and like every other contest has rules that the

contestants must strictly obey and any breach must be frowned upon and sanctioned."[40]

However, there is a misconception about politics in Nigeria. Some politicians, in the name of

politics cause violence in various communities, leading to destructions of properties and loss of

lives. In condemning the outrageous development in Nigerian politics, Oladipo echoed, "This

attitude is, to say the least, unfortunate. For even though politics is, in a significant sense, a

contest for power, it is not an unprincipled contest. Its practice in civilized societies involves

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[38] Haldun Canci and Opeyemi Odukoya "Ethnic and Religious crises in Nigeria" *Accord Journals Series*. (2016): 4 accord.org.za/ajcr-issue.
[39] Burton, J. "Conflict Provention as a Political System" *The International Journal of Peace* Studies (1990):1 http*s:www*.gmu.edu/programs/icar
[40] Olusegun Oladipo, *Beyond Survival: Essays on the Nigerian Condition* (Ibadan, Nigeria: Hope Publications, 1999), 75.

some rules which are designed to ensure that the conciliation of interests in society, which is its

ultimate end is not done in arbitrary manner. This account for the equal importance of the

manner of installation of a political regime and the end it serves while in power in the

determination of its legitimacy."[41] It is no wonder we have cases of mismanagement of national

and state resources; it is due to the corrupt governance by several multi-ethnic groups who have

impoverished Nigerians and at the same time ignited violence on people. According to Peter

Lewis, "The civilian governments supposedly promote the creation of an ethnic politicization

and political schism. On the other hand, non-democratic regimes like military rules are usually

repercussions from the side of political elites. In most cases, therefore, mechanisms of political

governance are formed on the basis of ethnicity via custom made patronages systems."[42] Politics

should be done without bitterness and Nigerian politicians must be disciplined to accept electoral

results even if they lose an election. The "do or die" syndrome politics has caused havoc in

Nigeria and polarized the country.

Religious and Ethnic Issues

The state of Nigeria today may be described as a nation with obstinate conflicts due to the

innumerable religious and ethnic identities. Poverty and illiteracy in Nigeria can be regarded as a

disease that has hampered the nation's economic growth. Education is the key to economic

development: when there are a huge number of uneducated people in the nation, it suffers from a

lack of economic manpower. Mismanagement of natural sources, injustices, corruption and

unemployment has resulted in Nigeria experiencing conflicts, war, violence, domination,

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[41] Oladipo, *Beyond Survival*, 75.

[42] Peter Lewis, "Identity, Institutions and Democracy in Nigeria," Afro Barometer Working Papers, no. 68 (2007): 38. https://afrobarometer.org/publications/wp68-identity-institutions-and-democracy-nigeria.

oppression, kidnappings, changes in ideologies, and religious expansionism. Religious tensions have been one of the obstacles to achieving peaceful coexistence in Nigeria. According to Matthew Abdullahi Gali, "To deny that religious tension has existed in the past as it exists in Nigeria today will serve no purpose. However, observations of religious groups among both Christians and Muslims over the years show that each group feels it is the one being marginalized, denied its rights, and looked on with suspicion by the authorities and others."[43] Some religious leaders have been involved in making inflammatory comments and hate speeches that have ultimately led to violence and death. The failure of these religious leaders to engage in interreligious dialogue and mediation to foster and promote peace and unity in Nigeria has been a setback in achieving a peaceful coexistence between Muslims and Christians, particularly in the northern area.

Religious intolerance, especially between Christians and Muslims, has been the cause of much conflict Nigeria. The daily killings, bombings, theft, and destruction of schools, homes, and businesses have traumatized the lives of the entire people, especially school children. Many now live in perpetual fear because of these horrific attacks. All these violent attacks brought moral and cultural decay in Nigeria.

The cultural values and traditions which was our pride and identity has been completely destroyed. It is an abomination in African culture to kill pregnant women and children and whosoever does that automatically receives the death sentence or banishment. But that is no longer the case in Nigeria. Also, it is disheartening to observe the degradation of our ecological system and it is unfortunate that Nigerian's environment has gradually been destroyed because of

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[43] Matthew Abdullahi Gali, "Destruction in Kano," in *Seeking Peace in Africa: Stories from African Peacemakers*, ed. Donald Miller et al. (Telford, PA: Cascadia Publishing House, 2007), 93.

bomb making materials and chemicals used by the terrorists and the military, which are harmful to the environment. The imminent question is how to restore Nigeria to its past glory. The fundamental causes of conflict in some African countries, but especially in Nigeria can also be identified as "ethnic diversity" issues which have led to increased civil strife. (Nigeria, for example, has over 300 ethnic groups, all with different dialects.) This ethnic diversity has been the root cause of major conflicts in Nigeria as each group sees itself as superior to the other thereby fostering a competitive environment and rivalry. The best way to achieve peacebuilding is to appeal to the human mind. According to Mary Perkins, "The eminent philosopher and peace campaigner Bertrand Russell, writing of the cause of warfare, explained that the trouble lies in the minds of men. . . . It is in enlightening the minds of men that the cure must be sought."[44]

The Nigerian federal government's creation of states and local governments along ethnic lines or tribes re-enforced the ethnic conflicts and violence between the various ethnic groups. Consequently, social integration among many communities was lost and that led us to an environment of disunity, discrimination, resentment, hate, fear, division, and religious intolerance. The Nigerian federal government made a series of attempts to address the violence by focusing on introducing ethnic integration programs. These included the establishment of federal institutions, such as the National Youth Service Corps, which enabled college graduates to serve the country in any given capacity for a year. The Human Rights Violations Commissions and The National Policy on Education were also formed to meet the needs of Nigerians with the goal of creating and enabling an environment that would promote unity, equality, and justice. Most of the above-mentioned federal institutions were designed for economic development and

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[44] Mary Perkins, *Growing into Peace: A Manual for Peace-Builders in the 1990s and Beyond* (Kidlington: George Ronald, 1991), 76.

social integration but none of them were able to end the violence and solve the conflicts within the country.

Nigeria is a sovereign state and a developing nation in Africa. Like any other human society, it constitutes the nations' needs, such as access to basic needs, including food, shelter, clothing security, education, self-expression, and a just society. It is the duty of every society to take the responsibility of creating a conducive atmosphere for the citizens to develop their potentials, set up their families, and become good members of society. But unfortunately, violence has engulfed Nigeria. Violence, in general, progresses from injustice to revolt and from revolt to repression and destruction of the lives of the victim and properties. According to Robert McAfee Brown, an American human rights activist, "Whatever violates another, in the sense of infringing upon or disregarding or abusing or denying that other, whether physical harm is involved or not, can be understood as an act of violence … In the broadest sense then, an act that depersonalizes would be an act of violence, since it transforms a person into a thing."[45] The violence in Nigeria could be classified as both physical and emotional in the sense that citizens, in particular those who profess Christianity, are treated as sub-human especially in Northern Nigeria. Brazilian Hélder Câmara, the Archbishop of Recife, said, "No one is born to be a slave. No one seeks to suffer injustices, humiliations and restrictions. A human being condemned to a sub-human situation is like an animal—an ox or a donkey—wallowing in the mud. Now the egoism of some privileged groups drives countless human beings into this sub-human condition, where they suffer restrictions, injustices, without prospects, without hope, their condition is that of a slave."[46] The most critical challenge is concerning a terrorist group known as Boko Haram,

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[45] Robert McAfee Brown, *Religion and Violence*, 2nd ed. (Philadelphia: Westminster Press, 1987), 7.
[46] Hélder Câmara, *Spiral of Violence* (London: Sheed and Ward, 1971), 12.

an organization demanding the implementation of Sharia laws in Nigeria. According to Mapping

Militant Organizations, "In 2002, Mohammad Yusuf formed Boko Haram as a Sunni Islamist

sect to oppose Western education and establish an Islamic state in Nigeria. The group has carried

out numerous attacks since 2009."[47] Terrorist actions have affected the well-being of Nigerians

and resulted in the deaths of many and has caused extensive infrastructural damages.

Furthermore, this situation has caused many companies and schools to shut down and has

adversely affected the social lives and economic sustainability of the country. It has also led to

division, strife, hatred, and intolerance between different ethnic nationalities and religious

groups.

It is worth knowing that religion and ethnicity have been the most important factors

responsible for the numerous conflicts and violence in Nigeria. The constant conflict has led to

religious clashes, economic loss, domination and power control, unequal distribution of

resources and intolerance. According to Haldun Çanci and Opeyemi Adedoyin Odukoya,

"Nigeria has been pushed hither and thither by recurrent crises of regional or state illegitimacy,

often impairing efforts at economic transformation, democratization, national cohesion and

stability."[48] The state of the nation has been marred with civil strife, civil war, violent clashes,

and a total breakdown of law and order. Çanci and Odukoya describe the situation when they

say, "Poverty and injustice caused by corruption weaken any sense of mutual tolerance, social

solidarity or coexistence, while reawakening social hatred, radicalism and violence."[49] Ethnicity

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[47] Mapping Militant Organizations, "Boko Haram," Stanford University, last modified March 2018, https://cisac.fsi.stanford.edu/mappingmilitants/profiles/boko-haram.

[48] Haldun Çanci and Opeyemi Adedoyin Odukoya, "Ethnic and Religious Crises in Nigeria: A Specific Analysis upon Identities (1999–2013)," *African Journal on Conflict Resolution* 16, no. 1 (2016): 87, https://journals.co.za/doi/10.10520/EJC195498.

[49] Çanci and Odukoya, "Ethnic and Religious Crises," 89.

is experienced differently throughout parts of society, as it is proven that society is not made up of one particular ethnic group. According to Çanci and Odukoya, "The interaction between different ethnic groups within a single political set-up generates ethnic identity. An interaction of this kind can create 'a common consciousness of being one in relation to other relevant ethnic groups' (Eriksen 1996:30)."[50] Generally, the different ethnic identities have played important roles in the Nigerian political system, especially during the colonial period, and the post-colonial era brought about distinctions even within the religious institutions. This explains why Çanci and Odukoya believe that "the differentiating outcomes of colonialism became the forerunner of the socio-economic disequilibrium among the different regions, and then this became an important factor in the stimulation of identity awareness so as to efficiently 'divide and rule.'"[51] In the past, many Nigerians complained about religious and ethnic discrimination and it finally became a realistic phenomenon as many people were subjected to discrimination due to their religious and ethnic background. This problem has been very difficult for Nigeria because different religious and ethnic nationalities have special interest in controlling the central power for their benefits, thereby creating tension and an unhealthy environment. According to Çanci and Odukoya, "There appears to exist a contentious interaction of politics, ethnicity and religions, which has resulted in an increased sense of belonging and militancy. It is important to note that the general outcome of this is the intensification of numerous ethno-religious struggles in Nigeria. And this intensification can be seen as the main source of ongoing discrimination, subordination and domination in this country."[52] The signs of domination have continued to persist. The introduction of Sharia law (Sharia courts) in a secular nation of Nigeria by overzealous Islamic

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[50] Çanci and Odukoya, "Ethnic and Religious Crises," 91.

[51] Çanci and Odukoya, "Ethnic and Religious Crises," 91.
[52] Çanci and Odukoya, "Ethnic and Religious Crises," 103.

religious leaders caused much devastation in Nigeria. The resistance by non-Muslims sparked

conflicts all over Nigeria. According to Reeds and Mbaeru, "The introduction of Sharia laws

sparked simultaneous religious riots in Kano, Jos, Kaduna and Zamfara State in particular (the

first introduction of the practice in Nigeria by the State Governor Alhaji Ahmed Yerima). In the

circumstance of time, the south put forward demands for autonomy."[53] The introduction of

Sharia law compounded the already existing ethnic problem as other region in Nigeria saw the

action as reason to divide the country. According to Reeds and Mbaeru, "The Yoruba ethnic

group boycott of the 1994 constitutional conference spearheaded by the Afenifere (Yoruba socio-

culture group) and the militant Oduduwa People Congress organized by the Sani Abacha regime

did compound the intensity or degrees of ethnic conflict in Nigeria. Threat of secession and

intensification of violent protests across the country were the order of the day at the time."[54]

The presidential election of Nigeria on June 12, 1993, won by Chief M. K. O. Abiola,

was annulled by the military regime of General Ibrahim Babangida from the northern region,

who believed that political power and governance belongs to the northerners. The annulment of

that election was an intractable problem of ethnic conflicts in Nigeria. According to Bolaji

Omitola, "Nigeria is very diverse in its composition, divided structurally along stark ethnic and

religious lines with historical underpinnings for conflicts. Several efforts, initiatives, and

policies, including the use of military might and attempts at diplomacy and amnesty have failed

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[53] Holly E. Reed and Blessing U. Mberu, "Ethnicity, Religion, and Demographic Behavior in Nigeria," in *The International Handbook of the Demography of Race and Ethnicity*, ed. Rogelio Sáenz, David G. Embrick, and Néstor Rodríguez (Dordrecht: Springer, 2015), 419
[54] Reed and Mberu, "Ethnicity, Religion, and Demographic Behavior," 421

to address this problem of conflicts."[55] Bolaji Omitola's views are an attestation to my position

of offering a different foundational solution to Nigerian's conflict problems.

Tribalism and Nepotism: A Source of Conflict in Nigeria

The problem of tribalism and nepotism has been a very big challenge in Nigeria.

According to Wikipedia, "Tribalism is the state of being organized by, or advocating for, tribes

or tribal lifestyles. . . . With a negative connotation and in a political context, tribalism can also

mean discriminatory behavior or attitudes, based on loyalty" to one's social group.[56] According

to Nathan Glazer and Daniel Moynihan, tribalism is "a label for social groups who feel a distinct

sense of difference by virtue of common culture and descent."[57] Tribalism can also be described

as an act of loyalty and attachment to a particular cultural social group or "tribe," where a

particular person or group of persons lives within and identify themselves with an ethnic or

cultural system. Tribalism as such becomes a feeling of superiority to other tribes and the

inability to recognize and accord them due respect in every social and religious setting. Tribalism

considers other tribes as inferior. According to Ruth Mulwa, Maureen Murimi, Gordon Mutugi,

and Annette Mombo, nepotism "is the showing of favoritism for relatives or friends based upon

relationship rather than on an objective evaluation of ability or suitability."[58] For example, the

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[55] Bolaji Omitola, "Terrorism and the Nigerian Federation: The Challenges of Disintegration in the Fourth Republic," *African Security Review* 21, no. 4 (2012): 4-16 https://doi.org/10.1080/10246029.2012.712048.

[56] "Tribalism," Wikipedia, last edited on March 14, 2021, 19:16, https://en.wikipedia.org/wiki/Tribalism.

[57] Nathan Glazer and Daniel P. Moynihan, *Ethnicity: Theory and Experience* (Cambridge, MA: Harvard University Press, 1975), 226.

[58] Ruth Mulwa, Maureen Murimi, Gordon Mutugi, and Annette Mombo, "Tribalism and Nepotism," *Ethics419's Blog*, July 15, 2009, https://ethics419.wordpress.com/2009/07/15/tribalism-and-nepotism/.

expression of favoritism toward one's relatives, tribal members, and friends, instead of making an objective decision based on suitability, in hiring for jobs, offering appointments, or awarding contracts, builds infrastructures based on personal and tribal interests. Okwudiba Nnoli, in his analysis, cautioned that "ethnicity serves as an organizing force which assists in bringing the people together to fight or seek a common goal thereby creating a sense of communalism, family, and togetherness, which also deepens the sense of belonging that invariably fan the embers of nepotism and corruption even in public service."[59] Such practices have destroyed the cultural coexistence of the nation, leading to division and anarchy. The nation called Nigeria emerged through the merging of two British colonial territories, and that amalgamation was done in 1914, uniting the north and the south as a country. Agwah Michael cites the Nigerian politician Sir Abubakar Tafawa Balewa as saying, "Since the amalgamation in 1914, the British Government has been trying to make Nigeria into one country, but the Nigerian people are different in every way including religion, custom, language and aspiration."[60] But the unity which was done for the purpose of colonial convenience did not stop the tribal fighting within the new Nigeria. According to Alex Duval Smith, "High hopes for civilian rule have been dashed by bloody conflict in Africa's most populous nation. . . . This is the tribal nightmare that everybody feared—resonant of the 1967 Biafran secessionist war, in which more than one million people died."[61] The Biafran war was said to be a civil war but it was a war between a particular tribe the (Igbos) from the East and the Federal Republic of Nigeria. The scars and

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[59] Okwudiba Nnoli, *Ethnic Conflicts in Africa* (Dakar, Senegal: Codesria, 1998), 12.

[60] Agwah Michael, "Nigeria at 60: A Glance into the Possibility of De-amalgamation," *The Nigerian Voice*, October 1, 2020, https://www.thenigerianvoice.com/news/292365/nigeria-at-60-a-glance-into-the-possibility-of-de-amalgamat.html.

[61] Alex Duval Smith, "Nigeria Ravaged by Tribal Fighting," *Independent*, October 23, 2011, https://www.independent.co.uk/news/world/nigeria-ravaged-by-tribal-fighting-1130466.html.

consequences of that tribal war between the Igbos and Hausa has continued heat the polity of the country because there has never been a reconciliation since the war ended and the agitation for the restoration of Biafran nation has continued because the Igbo tribe has been completely alienated and marginalized by the government of Nigeria.

There have been recent clashes between the nomadic Fulani tribe and other tribes, who are predominantly farmers from other ethnic groups, and unfortunately, the Fulani nomadic group is naturally resistant to change from their traditional lifestyle, culture, and religion, and this has been an impediment toward the efforts for co-existence in some areas in Nigeria. The recent tension and reported increased violence by the Fulani herdsmen who engaged in a series of attacks against unarmed villagers with weapons and killing women and children in attempt to dominate and take over their land has been a great concern for all Nigerians. It is unfortunate that the government's effort to stop this pillaging and destruction of lives and properties has had little effect on the problem. The issue of tribal superiority needs to be urgently addressed by the government because tribal dominance will not enhance economic stability. According to Çanci and Odukoya, "Religious and ethnic nationalism has led to conflicts about control of state power, unequal allocation of resources, citizenship issues, state collapse, economic decline and ethno-religious clashes."[62]

Because there has been a complicated silence, Nigeria is consistently experiencing "breakdown, breakaway, civil strife, civil war, minority nervousness, and violent clashes, all of which would typically be regarded unusual in normal states [but] are common forces or actual occurrences in divided states."[63] The appropriation of the federal resources by some particular

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[62] Çanci and Odukoya, "Ethnic and Religious Crises," 87.
[63] Çanci and Odukoya, "Ethnic and Religious Crises," 88.

tribes or ethnic nationalities has created bitterness and strife thereby making violence inevitable. Nepotism in Nigeria is a social phenomenon that is manifested when there are interactions among people of other tribes, and at such, a particular group or individuals receives special treatment or favor more than the rest of the other tribes. Such favors include unequal allocation of resources to a particular tribe, government appointments for a particular tribe, and locating of infrastructures or companies with a particular tribe, which gives them the advantage of job opportunities, privileges, and other benefits. This description is what is obtainable in Nigeria. "During the colonial period, the administrators allowed the emergence and aggravation of an 'us' versus 'them' syndrome, where Muslims were pitted against Christians, Northerners against the Southerners, Hausa-Fulani, Yoruba and Igbo against each other, and so on."[64] The Hausa-Fulani dominates northern Nigeria, and the majority are Muslims, while the Igbo tribe and other smaller tribes live in the southern part of Nigeria. It is important to know that they are predominantly Christians. So, "this Muslim North and Christian South cleavage enhances ethnic fractionalisations in Nigeria, especially in Northern Nigeria where Islamic identity plays a dominant role."[65] Because of corruption, Nigeria continues to experience tribal competition and domination through politics and this is the reasons why peace education advocates for justice, and equality in the allocations of the resources of the country. The awarding of contracts should follow due process and appointment of positions of authority should strictly be based on merit and not by tribal sentiments and when such is done, conflict will be reduced.

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[64] Çanci and Odukoya, "Ethnic and Religious Crises," 91.
[65] Çanci and Odukoya, "Ethnic and Religious Crises," 92-93.

CHAPTER 3

Peace Processes Attempted in Nigeria and Why They Failed

The federal government of Nigeria has made a series of attempts at responding to the issue of violence in the country; however, two major attempts—The National Youth Service Corps and The Human Rights Violations Commissions—failed to achieve the needed results, and it is important to identify why they were unsuccessful.

National Youth Service Corps

There are 371 tribes in Nigeria with different unique cultures and dialects that demonstrate the fact that Nigeria is a diverse country. The civil war that broke out in the region between 1966 and 1970 was tragic and incomprehensible. The war created an environment of hate, strife, division, and disunity among Nigerians. Animosity remained even after the war and led to a separation between the northern and eastern regions of Nigeria. Therefore, in an attempt to restore national unity and effect reconciliation, the Nigerian government introduced a program designed for the integration of Nigerian youth, paying particular attention to economic sustainability and development. A law was passed on May 22, 1973, establishing the National Youth Service Corps (NYSC) program. It was intended to provide special orientation to Nigerian youths for nation-building and the promotion of national unity. Unfortunately, the program failed to solve the ethnic and tribal problems in Nigeria because it was not designed to educate participants about conflict resolution. The interactions and relationships established were personal, and there was no formal educational program designed to facilitate unification.

Nigeria as a nation encountered post-war conflicts and this brought about new policies that would promote integration, peace, and economic development. Consequently, there was a need for a national program that would foster unity, reconciliation, rehabilitation, and

reconciliation. It is important to describe some of these reasons for the creation of the National

Youth Service Program.

Reconciliation

In 1966, the then leadership of the country was accused of corruption and the military

executed a coup and took over the government, but before then Nigeria was structured into

different regions and the then eastern region was accused of masterminding the coup because

some of the military officers from the eastern region participated actively in the coup. That

accusation generated violent actions against the Igbo people living in the northern and western

parts of Nigeria. This was the beginning of the unrest and the government began excluding the

eastern region in the distribution of the national resources. The government's action and their

refusal to accept the mediation organized by the Ghanaian President at Aburi ignited a civil war.

The then military president General Gowon's actions brought hate and anger, especially between

the eastern region of Nigeria and the rest of Nigeria. The eastern region, known as the Biafran

people, then engaged in self-determination and secession from Nigeria, which finally led to civil

war in 1966 to 1970.

In an attempt to rebuild the nation after the conflict, there was a need to establish a

reconciliatory program that would promote national unity through the rebuilding of relationships.

This explains why the program was intended to develop common ties among the youths of the

nation through shared experience among each other. Reconciliation is necessary for Nigerians to

build a bond of friendship and love so as to build a new Nigerian family. According to Walter

Wink, "God's all-inclusive parental care is thus charged with unexpected consequences for

human behavior: we can love our enemies, because God does. If we wish to correspond to the

centrality of the universe, we will behave as God behaves and God embraces all,

evenhandedly."[1] Therefore, the reason for the National Youth Corp Service is to rebuild trust and heal the wound and pain of the war, so that Nigerians can come together and embrace each other again.

Rehabilitation

The unity of the nation was broken down by the consequences of the war. As Chris Hedges says, "Just as oppressors engage in selective memory and myth, so do the victims, building unassailable monuments to their own suffering. It becomes impossible to examine, to dispute, or to criticize the myths that have grown up around past suffering of nearly all in war. The oppressors are painted by their survivors as monsters, the victims paint themselves as holy innocents."[2] The post-war conflict among Nigerian citizens was as much the fault of one region as the other, and each region casted blame on each other for the civil war that could have been avoided. The Biafran people from the old eastern region were dehumanized by the Nigerian military who killed millions of children and women in their pursuit for national interest of one united country. This is what Hedges refers to as the myth of war. According to him, "The myth of war is essential to justify the horrible sacrifices required in war, the destruction and the death of innocents. It can be formed only by denying the reality of war, by turning lies, the manipulations, and the inhumanness of war into heroic ideal."[3] The civil war destroyed the humane culture in Nigeria because it was brutal, and there is a need to rehabilitate the lives of the people, especially those who are psychologically wounded by the brutal actions of the war. The National Youth Service Corp was designed to rebuild trust, love, patriotism, and integration among the Nigerians. This design took into consideration that the youth are exposed to the

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[1] Wink, *The Powers That Be*, 164.
[2] Chris Hedges, *War is a Force that Gives Us Meaning* (New York: PublicAffairs, 2014), 81.
[3] Hedges, *War is a Force*, 26.

growing population of the nation and focuses on rehabilitating the prejudices and ethnic biases among the youth as the leaders of the future Nigeria.

Reconstructions

In an attempt to rebuild Nigeria's economic development and sustainability, the National Youth Service Corp focused on enabling the Nigerian youth to acquire the spirit of self-reliance and at the same time develop institutions that are committed to the realization of national unity. The understanding of reconstruction in this context includes inculcating discipline in the Nigerian youths, so that they will become patriotic citizens, loyal to the government and promote the unity of the nation. The unique nature of the program gives graduates the opportunity to undergo various training and learn many new skills at the place of assignment. The main interest is to reorient the youth toward nation-building and facilitate constant and effective distribution of human resources across the ethnic boundaries. The program provides graduates with the opportunity to rebuild their moral principle where justice, individual rights, and freedom are protected. This explains why the National Youth Service engaged with the youth in educational, agricultural, and other assignments of national interest, thereby building leadership qualities for the nation. However, the important question that demands answers is whether the reconstruction, reconciliation, and rehabilitation has been able to bring peace, unity, and development in Nigeria. There is no doubt that the program has experienced some challenges since it was instituted. The program has been prone to corruption, nepotism, and favoritism. Chidi Amuta queries the position of those who argue that the National Youth Service promotes national unity. For him, "The NYSC has united nothing. Nor has it created any more patriotic citizens. Unity and patriotism require more fundamental variables than periodically shuffling young people to

plays they would rather not go to on a starvation stipend."[4] The issue of the NYSC program being a platform for learning about higher national ideals is often an ideal dream, as the larger Nigerian society is filled with all forms of manipulative and corrupt culture. This explains why the program was not able to solve the problem of violence and conflict in Nigeria. The entire program was not designed to include peacebuilding and peace education process. The federal government was only interested in national building, economic development, and the unity of the nation. There was no peace education program designed to educate Nigerians, especially on how to respect individual rights, practice justice, promote equality, and promote religious tolerance, which was part of the reason why the civil war broke out. Moreover, the Youth Service Corps failed to implement other social services that will help keep society at peace.

The Human Rights Violations Commissions

Violence is erupting in an unprecedented manner in Nigeria. It is very unfortunate to experience the horrifically violent acts being perpetuated especially in the northern part of Nigeria. Currently, Nigeria is under siege with all forms of terrorism, war, crimes, injustice, oppression, and exploitation. A majority of Nigerians live under abject poverty and without the basic necessities of water, shelter, and food. This situation has degenerated to a state of disorder, confusion, and hate. Conflicts and violence are social problems emanating from society and they are considered as man-made, emanating from our relationships, especially when people are actively involved in relationships and interactions. The level of conflict and violence in Nigeria calls for immediate action. The security agents are already overwhelmed because of the situation and many people are yearning for solutions to the violent problems.

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[4] Chidi Amuta, "Opinion: NYSC—Then, Now and Henceforth," YNaija.com, July 11, 2012, https://naija.yafri.ca/opinion-nysc-then-now-and-henceforth/.

One could imagine the traumatic situation many Nigerian children have been subjected to due to the constant killing and destruction of properties. In his analysis of the pedagogy of the oppressed, Paulo Freire said, "peace implies a state of satisfaction. But it is very difficult to be satisfied when denied basics, such as food, clothing, shelter, and education, medical care, and hope."[5] The unfortunate situation is that there is no peace in Nigeria due to the problems of violence and insecurity. In my quest for solutions on how to resolve the conflicts in Nigeria, I discovered that there are peace processes that have been tried and tested in other places—but not in Nigeria—and these processes were able to bring about the required social change. I am convinced that adopting and implementing these processes will be fruitful, and Nigeria will be able to achieve unity and economic development in the near future. Some of these peace processes include the Truth and Reconciliation Commission implemented in South Africa, and the nonviolence strategy implemented by Martin Luther King Jr. during the civil rights movement in the United States of America. The Truth and Reconciliation Commission and nonviolence methods should be readily adopted since they will lead to a transformative social change in the peace education process. The details and implementation process of the two methods mentioned to achieve the desired goal will be presented in the later chapters.

The Nigerian Federal Government instituted the Human Rights Violations Commissions, or "The Oputa Panel" as it was nicknamed, to focus on human rights violations. In 1999, Nigeria elected Olusegun Obasanjo as the fourth president of the Federal Republic who, after his inauguration, established the Human Rights Investigative Commission to investigate human rights violations committed from 1966 till 1999. The Commission was led by the Honorable Supreme Court Justice Chukwudifu A. Oputa. The commission was mandated to investigate

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[5] Barash, *Approaches to Peace*, 214.

cases of murder or assassination, unlawful arrest, torture, illegal detention, communal conflicts, and physical assaults. The primary aim of the commission was to achieve reconciliation among Nigerians and restore justice and peace within the country. The commission received more than one thousand petitions; however, they were only able to investigate two hundred cases.

The commission was authorized with identifying and prosecuting those individuals who participated in criminal actions, especially in cases of human rights violations. According to Suren Pillay and Helen Scanlon, "About 40 participants, including senior officials from truth and reconciliation commission and war crime tribunals on the continent, civil society activists and academics attended the Cape town policy advisory group".[6] Unfortunately, many people criticized the commission because they the presented a false account of the crimes committed during the military administrations; although they enjoyed extensive acceptance among the citizens of Nigeria. The commission offered several recommendations related to human rights violations by the military and proposed compensations to the victims. One of the reasons of the commission was on reconciliation, especially addressing the prevailing violence between different communities in Nigeria. The question still remains if the commission succeeded in the pursuit of reconciliation, which was part of the mandate they received. I agree that reconciliation is the end product of the intervention by the commission and the restoration of peace and trust in the society but the whole effort cannot be seen as reconciliatory.

The major aim of the commission was to build a human rights community and that was demonstrated when the commission was instituted by the then new democratic government. Considering the fact that the transitional government tried and established legitimacy to promote

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[136] Suren Pillay and Helen Scanlon, *Peace versus Justice? Truth and Reconciliation Commissions and War Crime Tribunals in Africa* (Cape Town, South Africa: Centre for Conflict Resolution, 2007), page.1, https://media.africaportal.org/documents/Vol_22-PeaceVsJustice.pdf.

human rights protection to draw international recognition, especially from the Western world.

Bronwen Manby, in her critique on human rights in Nigeria, pointed out that "given Nigeria's

dark history of human rights violations, there was a pressing need for a proactive policy in this

area. However apart from a few noticeable exceptions, such as Human Rights Watch, which

expressed concerns that the mandate, powers and budgets had not been clarified."[7] The

international human rights organization never gave significant support toward building strong

human rights foundations as it was observed in different countries. According to Yusuf Hakeem,

"Unlike its South American counterparts where the international community sometimes has been

lending the process of establishing truth Commission, neither United Nations nor bilateral donors

were involved in the establishment of the Oputa Panel. It follows that modest international

attention in the prior stages of the truth Commission . . . did not translate into positive advantage

for the Commission's work."[8] It is very clear that the commission failed to take consultative

process in order to determine the terms of the mandate instead they relied on the transitional

government with strong ties to the previous government.

Lack of Judicial Powers

The Truth Commission was established under the Tribunals of Inquiry Act of 1966

(TIA). According to Yusuf Hakeem, "The Oputa Panel was bestowed with range of search and

seizure powers and reporting powers with coercive powers to subpoena witnesses and documents

as well as power to arrest individuals judged to be in contempt of the Commission."[9] But

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[7] Bronwen Manby, "Principal Human Rights Challenges," in *Crafting the New Nigeria: Confronting the Challenges*, ed. Robert I. Rotberg (Boulder, CO: Lynne Rienner Publishers, 2004), 193.

[8] Hakeem O. Yusuf, "Travails of Truth: Achieving Justice for Victims of Impunity in Nigeria," *International Journal of Transitional Justice* 1, no. 2 (July 2007): 268–286, https://doi.org/10.1093/ijtj/ijm023.

according to Femi Falana, a constitutional attorney, "As I pointed out earlier, the decision of the Supreme Court in the aforesaid case did not annual the report of Oputa Panel in any material particular even while holding that the power to make a general law for establishment and regulation of tribunals of inquiry in the form of the Tribunals Inquiry Act 1966 is now a residual power under 1999 Constitution belonging to the States."[10] The Supreme Court's decision affirmed that the Commission has no power to enforce their investigation. But according to Yusuf, "The decision not to invoke its coercive powers could be a result of the emphasis the Commission came to put on reconciliation; however, it is not unlikely that this was a conscious decision to avoid upsetting the military elite."[11]

Therefore, the commission was not equipped to reach either truth or justice because it lacked the legal power to carry out the initial assigned duties. The circumstances observed were that the military was not in support of subjecting or compelling any officer to testify or be summoned. The Supreme Court's position brought about the government annulment of the commission on the ground that the commission was unconstitutional.

Poor Financial Resources

One of the challenges the commission encountered was poor funding. Despite the huge task of identifying all human rights violations between 1966 and 1999, the government failed to approve the necessary funds needed for the commission, which grounded the commission at the initial stage, considering the timeframe. It is recorded that the Nigerian Commission experienced difficulties throughout the duration of the assignment although the commission was authorized to seek external funds. In the words of Yusuf Hakeem, "since the Oputa Panel did not receive

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[10] Femi Falana, "The Oputa Panel Report," Guardian January 8, (2005): 1. Dawodu.com, last updated on April 8, 2005, https://dawodu.com/falana2.htm.
[11] Yusuf, "Travails of Truth," 273.

sufficient funding from the government, it became heavily dependent on non-governmental funding. The Ford Foundation was the only organization which offered financial assistance to the Commission."[12] The lack of resources was also why the commission attended to only a few cases out of the large number of petitions submitted and the consequences of the delays was a dent to the legitimacy of the commission, which initially received national approval. Therefore, the failure of the government to fund the commission caused a stalemate for a long time and it destroyed the image of the commission as an independent and politically neutral body.

Implementation

The Human Rights Commission successfully finished their assignment and submitted their findings to the government, but the efforts and findings of the commission were rejected and the government refused to implement their recommendations. The Human Rights Commission initially was authorized to develop a wide range of proposals and responses to the human rights violations in their report, and that report affirmed that Nigeria is a militarized country as a consequence of the armed forces ruling the nation, and the report documented military human rights violations. According to the report, "The data and evidence, which the Commission gathered, very indisputably showed that the military was primarily responsible for the persistence of human rights violations in the country."[13] Unfortunately, the report was not released. According to Kunle Oderemi, "The government, however, claimed that it had no other option than to annul the Commission and that the establishment of the Panel was illegal."[14] That

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[12] Yusuf, "Travails of Truth," 271.

[13] HRVIC, *Human Rights Violations Investigation Commission* (Nigeria: 2002), 48, quoted in Emmanuel Zwanbin, "The Challenges of Transitional Justice in Nigeria: Echoes from the Oputa Panel, 1999," *Journal of Language, Technology & Entrepreneurship in Africa* 8, no. 2 (2017): 84.

[14] Kunle Oderemi, "Reopens Deaths of MKO Abiola, Kudirat, Dele Giwa, Others—Oputa Panel's Report," *The Punch* (Nigeria), January 2, 2005, https://punchng.com/.

was how the whole effort of the commission was not implemented based on the judgment of the Supreme Court that ruled that the commission was unconstitutional. However, there were issues of poor accountability and a lack of public transparency. Consequently, the Human Rights Commission was unsuccessful; since there was no implementation reconciliation was not achieved. This is why I argue that since the government has tried many ways to address the issue of violence in Nigeria but was unsuccessful, my peace education program is an available option to resolve the problem of violence in Nigeria. This is because peace studies offer a reorientation program with new knowledge capable of changing the behavior of Nigerians and also bringing about a social change.

Many Nigerians are disillusioned because of ethnicity, tribalism, religious extremism, and illiteracy. Such situations call for a reorientation and a system change that will create an enabling environment for socio-economic growth. Nigeria cannot be united when there is mistrust among the different ethnic groups due to injustice, marginalization, and nepotism perpetuated by some particular ethnic nationality continuously dominating the power of governance in the country. The question that is important now is how can Nigeria as a nation be reunited? And what process can be applied to end the continuous violence in the country? This is the reason why I am advocating a grounded educational program that will address the root cause of our problems and at the same time provide a solution.

CHAPTER 4

Nonviolence, Truth and Reconciliation, and Peacebuilding in Nigeria

Nonviolence: A Model for Social Change

Nonviolence implies abstaining from the use of physical force to achieve a particular purpose. Many people understand nonviolence as a way of life or a philosophy of life, which guides the moral behavior away from perpetuating violence as a means to justify certain actions. Nonviolence opposes engaging in wars and killings because nonviolence principles believe that violence and killings are never justifiable. Nonviolence supports the pacifist views about the myths of war and violence in society. Nonviolence is resistance to oppression, an effective way of dealing with violence and conflicts. It requires resourcefulness, vision, planning, and commitment. Changing a culture of violence into a culture of peace requires a creative and constructive solution that will solve the existing problem and bring effective change or transformation. When we reflect on violence, we think about injustice, discrimination, exclusion, poverty, and religious domination as seen in Nigeria.

On November 10, 1998, the United Nations General Assembly unanimously voted to proclaim the first decade of the twenty-first century the "International Decade for a Culture of Peace and Non-Violence for the Children of the World."[1] The United Nation made the declaration, especially for the children of the world because they are always at risk and vulnerable to violence.

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[1] UN General Assembly, Resolution 53/25, International Decade for a Culture of Peace and Non-Violence for the Children of the World (2001–2010), A/RES/53/25 (November 19, 1998), https://www.un.org/ga/search/view_doc.asp?symbol=A/RES/53/25.

The problems of violence in Nigeria cannot be resolved by the use of violence or military intervention except in extraordinary cases. The war on Boko Haram in Nigeria has lasted for more than five years, and there is no evidence that the military has defeated the terrorists. The option of negotiation could have been employed to save lives and property, but the government failed on its part to address the situation, especially at the initial stage. I argue that a nonviolent approach is foundational in peacemaking, especially through the use of negotiations. If it was strictly and effectively applied in the case of Nigeria, progress in peacemaking could have been achieved in the country.

Nonviolence can be understood as a radical approach for addressing or confronting any oppression, authoritarian government without the use of violence. Nonviolence seeks to defend against all practices that are unfair toward citizens. One of the twentieth century's most notable figures was Mohandas K. Gandhi, the leader of the nonviolent resistance movement that brought an end to the oppressive British colonial rule in India. Gandhi employed nonviolent methods in his approach, and he achieved his goal of bringing about social change without the use of violence. What is needed to practice nonviolent actions? Mohandas K. Gandhi answered, "Belief in non-violence is based on the assumption that human nature in its essence is one and therefore unfailingly responds to the advances of love. . . . The non-violent technique does not depend for its success on the goodwill of the dictators, for a nonviolent resister depends on the unfailing assistance of God which sustains him throughout difficulties which could otherwise be considered insurmountable."[2] For him, there should be inner commitment or power that guides that commitment to the truth, and that truth must be pursued as the highest good. Gandhi went on

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[2] Mahatma Gandhi, *Non-Violence in Peace and War* (Ahmedabad: Navajivan Publishing House, 1948), 1:175.

to affirm that "truth and nonviolence are not possible without a living belief in God, meaning a self-existent, all-knowing, living force which inheres in every other force known to the world and which depend on none, and which will live when all other forces may conceivably perish or cease to act."[3] This is the reason why Abdul Aziz Said believed that "a Muslim following Gandhi's teachings would not feel estranged. In fact, it may be possible to trace the Islamic influence on Gandhi concerning the omnipotent and incomparable God. Faith in the Supreme Allah already exists in the hearts of every true Muslim. The Muslim tradition believes that it is a moral duty to submit to the will of Allah for the weak and oppressed to leave the presence of unjust ruler and never to engage in violence." Abdul Aziz Said, in reference to the Koran, affirmed, "When angels take the soul of those who die in sin, against their souls, they say: 'in what (plight) were ye?' They reply: 'weak and oppressed were we in the earth.' They say: 'was not the arch of Allah spacious enough for you to move yourselves away from evil?'"[4]

This explains that the Islamic religion promotes nonviolence by restraining from an oppressor. Gene Sharp in his own views believes that if Gandhian nonviolence is not sufficient, a modern theory of power may suffice. For him, "Political power disintegrates when the people withdraw their obedience and support. Yet the ruler's military equipment may remain intact, his soldiers uninjured, the exiles unscathed, the factories and transport systems in full operational capacity, and the government building undamaged. But everything is changed. The human assistance which created and supported the regime's political power has been withdrawn. Therefore, its power has disintegrated."[5] The Muslims believe that the modern theory of power is

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[3] Gandhi, *Non-Violence in Peace and War*, 112.
[4] Said, A. Peace and Conflict Resolution in Islam, 205.
[5] Gene Sharp, *The Politics of Nonviolent Action* (Boston: Porter Sargent, 1973), 63.

embedded in the teachings of Islam. Regarding the peace education curriculum, the non-violence strategy is most central because of its capacity to change society.

The nonviolence strategy requires a genuine radical commitment to truth, and such truth must be liberating. Walter Wink emphasizes that nonviolence should not "be misconstrued as a way of avoiding conflict. The 'peace' that the gospel brings is never the absence of conflict, but an ineffable divine reassurance within the heart of conflict: a peace that surpasses understanding. Christians have all too often called for 'nonviolence' when they really meant tranquility. In fact, nonviolence seeks out conflict, elicits conflict, and even initiates conflict, in order to bring it out into the open and lance its poisonous sores."[6] Wink's understanding of nonviolence redirects our actions to focus against perceived injustice proactively without hurting the aggressors. Our society at present requires a sustained non-violence movement in order to bring the needed social change. We must bear in mind that, according to Wink, "Nonviolent revolution is not a program for seizing power. It is, says Gandhi, a program for transforming relationships, ending in a peaceful transfer of power."[7] Reflecting on the Asian concept of *Han*, Andrew Sung Park explains that for true transformation to take place, there should be a compassionate confrontation. For him, "Understanding and envisagement will enable Han-ful persons to have the hearts of compassionate confrontation. This confrontation is the courage to call offenders to repentance. If offenders are willing to change their ways, they and their victims can work together towards an alternative vision of society. In this case, the Han of the victims will be dissolved in the midst of transforming Han-causing elements. At a personal level, a vision may be reunion, restoration of broken relationships and reconciliation between victims and their

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[6] Wink, *The Powers That Be*, 121.
[7] Wink, *The Powers That Be*, 114.

offenders."[8] The aim of nonviolence is to restore justice and human dignity from the hands of an oppressor and work out modalities for a just and peaceful society. This is the intersection of the Asian "Han" with nonviolence strategies where the wounded citizens receive compassionate justice through restoration and reconciliation. That is one of the reasons for nonviolent direct practices, especially in the area of just and fair treatment. When such is done, the communities and the entire society come alive again. According to Daniel Buttry, "The 1980s and early 1990s witnessed a transformation of the way people engage in struggles for freedom, justice peace and human rights. Wars, insurgencies, ethnic violence, and acts of terrorism still occur with horrifying frequency and tragic consequences, but for the first time in human history a global phenomenon of nonviolent movement shock up political powers, redrew national boundaries, and brought hope to millions of nonviolent action, ordinarily people who had often been locked out of political decision-making processes became agents shaping their own destinies."[9] That was an explosion of nonviolent direct actions, like a movement seeking justice, and this demonstrated how the teachings and works of Gandhi and Martin Luther King Jr. have spread throughout the world. What is very important is a change in behavior, as demanded by Christopher Key Chapple, who says, "The changeful choice advocated by each of the traditions requires a framing of life within the constraints of the ethical principle of nonviolence. Violent activities, stemming from an objectification of others and a consequent desire to control others, must be stemmed and substituted with nonviolent behavior. This requires a willingness to enter

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[8] Andrew Sung Park, *The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin* (Nashville: Abingdon Press, 1993), 171.
[9] Daniel Buttry, 171.

into a commitment to adopt new modalities of thought and action."[10] For Smith-Christopher, it is very important and very urgent to create an awareness of nonviolence in order to restore harmony and peace in the society, especially in a nation like Nigeria. This explains the reasons why he advised, "The principle of nonviolence should be widely propagated throughout the world. Strong dislike and hatred for violence should be aroused in the hearts of mankind. '*Life is as dear to others as to one's own self, and not death*.' . . . [The] outlook of education should be changed. Material gain or worldly ascendancy should never be the theme of education, rather stress should be laid on the development of inner self."[11] Nonviolent principles are the only available workable solution that can help to stem the rate of violence in Nigeria. This is because principles of nonviolence are transformative and capable of bringing social change. Nonviolent actions may include peaceful protests, strikes or boycotts, civil disobedience, etc. This understanding and awareness of the nonviolence strategy through a peace education program, which has been lacking in Nigeria, is my vision to end the cycle of violence, oppression, and injustices in Nigeria through reorientation programs.

The history of the twentieth century was underscored by the civil rights movement and the changes it brought for the Black population in the United States of America and across the world. Martin Luther King Jr. championed the causes of justice, freedom, and equality in his struggle to ensure equal rights for Black people and to end racial segregation in the United States. Martin Luther King Jr. affirmed that "one of the main tenets of this philosophy was the conviction that nonviolent resistance was one of the most potent weapons available to oppressed

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[10] Christopher Key Chapple, "Jainism and Nonviolence," in *Subverting Hatred: The Challenge of Nonviolence in Religious Traditions*, ed. Daniel L. Smith-Christopher (Maryknoll, NY: Orbis Books, 2007), 11–12.
[11] Chapple, "Jainism and Nonviolence," 9.

people in their quest for social justice."[12] Martin Luther King Jr. took the responsibility of restoring the dignity of the Black people by insisting on their rights and freedom. The situation in Nigeria calls for a social change due to the imbalances of power and institutionalized corrupt practices and human rights abuses perpetuated by government officials. John Langan, in his contribution, said, "A human right is, first a right that a human person has simply by virtue of being a human person, irrespective of his or her social status, cultural accomplishment, moral merits, religious beliefs, class memberships, or contractual relationships … Rights include economic and social rights, such as rights to social security, to work, to education, and to a standard of living adequate for the wellbeing of one self and one's family, including food, clothing, housing and medical care, and necessary social services."[13] These outlined rights of every individual may sound like folklore for many Nigerians because of a long history of protracted human rights violations in the country. The goal of rebuilding Nigeria lies in a fresh systematic and educative process as the best option for a true change. This is why my recommendation for a peace education program for Nigerian students affirms King's principle of nonviolence and advocates for such a strategy as a tool within the national school system to curb violence.

The inspiring stories of Mahatma Gandhi and Martin Luther King Jr., and their respective views on nonviolence, are the focus of my peace education and peacebuilding program. Gandhi's role in liberating India from the oppressive British rule and the civil rights movement championed by Martin Luther King Jr. are models for Africa, especially Nigeria. These two great men and their associates changed the political history of their respective countries, and if

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[12] King, "My Pilgrimage to Nonviolence," 4–9.
[13] John Langan, *Defining Human Rights: A Revision of the Liberal Tradition* (Washington, DC: Woodstock Theological Center at Georgetown University, 1979), 70.

Nigerian students are taught about how their strategies of nonviolence brought transformation, there will be a reduction in the violence in the country. The goal is to create an environment where nonviolence becomes a way of life among Nigerian students. This will help them in courageously rewriting the history of Nigeria. Martin Luther King Jr. believed that acts of nonviolence are "a courageous confrontation of the evil by the power of love."[14] I am convinced that nonviolent principles will definitely impact the lives of the students who study peace education by encouraging them to embrace strategies of nonviolence as a means to express their objection to any social issues that negatively affect the masses. Therefore, peace education program as a proponent for methods of nonviolence can be motivated by a genuine commitment, which in turn fosters social change.

The Truth and Reconciliation Commission and the Healing of the Nation

As previously mentioned, the history of the South African government has been marred by racism, ethnicity, marginalization, and oppressive rule that later led to anarchy and strife, leading the people and other social groups to resist this apartheid government. Several human rights groups, such as the black consciousness movement, the liberation movements, and other opposition parties, were involved in the fight for the liberation of South Africans from the oppressive apartheid rule. However, Nelson Mandela started the main revolution that forced the White government to relinquish power and call for democratic elections with his anti-apartheid movements. The first democratic election of the newly formed Republic of South Africa was held in 1994 with Mandela elected as the country's first black President. Mandela's newly formed government realized the country had experienced violence, oppression, torture, rape, robberies, and many other crimes. To achieve economic development, peace, and stability in the

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[14] King, *Stride toward Freedom*, 79.

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nation, there was a need for healing and reconciliation between the various groups. The Truth and Reconciliation Commission became necessary to restore order and establish unity among South Africans. According to Desmond Tutu's account, the Truth and Reconciliation Commission was a "courtlike body established by the new South African government in 1995 to help heal the country and bring about a reconciliation of its people by uncovering the truth about human rights violations that had occurred during the period of apartheid."[15] Truth and Reconciliation Commissions have played a critical role in many countries that experienced protracted conflicts, violence, and human rights abuse. The commission was inaugurated and initiated a process that reviewed the past and set a new road toward the creations of a united country. The commission was accorded the legal mandate to investigate the human rights violations and criminal acts that had occurred among the different South African communities. One of the most important features of the commission was its organization of truth-telling or open hearings of the violations and acts committed. The killings and the injustices of the apartheid government actions were publicly revealed and reported.

The proceedings during the hearing did not follow the rigid rules of the law as done in criminal cases. According to Mark Allman and Tobias Winright, the "Truth and Reconciliation Commission have many goals including investigation, facts finding, acknowledgment, and testimony, understanding of causes, and healing. There is a quest to understand what went on and why, to reach some sort of consensus about historical narrative and focusing on the value for the

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[15] Desmond Tutu, "Truth and Reconciliation Commission, South Africa," Britannica, last edited February 4, 2019, https://www.britannica.com/topic/Truth-and-Reconciliation-Commission-South-Africa/additional-info#history.

future of society, and to establish, on the basis of that consensus, values and commitments for a fresh start."[16]

The commission was determined to fight impunity, provide the leadership a process that would not be compromised. This vision was achieved and it was observed that after the commission concluded, it was a new beginning for the South Africans.

The truth and reconciliation process provided an opportunity for those who had been tortured and persecuted to share their traumatic experiences. It also allowed the perpetrators an opportunity to acknowledge their crimes and seek forgiveness. The uncovering of the truth about past crimes was not easy. According to Archbishop Desmond Tutu, the chairman of the Truth and Reconciliation Commission, "The Commission has not been prepared to allow the present generation of South Africans to grow gently into the harsh realities of the past and, indeed, many of us have wept as we confronted with its ugly truths. However painful the experience has been, we remain convinced that there can be no healing without truth."[17] The commission was mandated to look into past incidents so as to achieve, through a democratic process, a better future for the people. However, given the deep-rooted resentment, some people did not see the commission as beneficial for the healing and recovery of the nation and wanted the perpetrators to be prosecuted and imprisoned. The commission was akin to a forum where one would decide matters like reparation, rehabilitation, and composition for victims. According to Tutu, "'Those who forget the past are doomed to repeat it' are the words emblazoned at the entrance to the museum in the former concentration camp of Dachau. They are words we would do well to keep

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[16] Allman and Winright, *After the Smoke Clears*, 109.
[17] Desmond Tutu, "Foreword by Chairperson," in *Truth and Reconciliation Commission of South Africa Report*, ed. Truth and Reconciliation Commission (Cape Town: Truth and Reconciliation Commission, 1998), 1:4, https://www.sahistory.org.za/sites/default/files/volume_1_1.pdf.

ever in mind. However painful the experience, the wounds of the past must not be allowed to fester. They must be opened. They must be cleansed. And balm must be poured on them so they can heal."[18] The commission served as a tool for in-depth investigation for subsequent prosecutions. After the commission was officially inaugurated by President Nelson Mandela, Archbishop Desmond Tutu was appointed as its chairman. Tutu stated in his acceptance speech, "We believe, however, that there is another kind of justice—a restorative justice which is concerned not so much with punishment as with correcting imbalances, restoring broken relationships—with healing, harmony and reconciliation."[19] It soon became apparent that to ensure the stability of the nation, the healing and reconciliation of South Africans was needed and it was the clear goal of the commission.

The primary aim of the commission was ensuring the well-being of all South Africans, especially of those victims who had been subjected to inhumane treatment. The public hearings were conducted and observed by the people. Much attention was placed on human rights violations and other criminal acts of rape, torture, and murders. According to Tutu, "The primary focus of the commission was on victims. It received more than 22,000 complaints from victims and held public hearings at which victims gave testimony about gross violations of human rights "[20] The South African government, despite the challenges confronted by the commission, was able to set a precedent and the process was highly transparent so that members of the public were made aware of the crimes of the apartheid government. However, the chairman of the commission made it clear that the commission was created not for punitive reasons but to offer

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[18] Tutu, "Foreword by Chairperson," 1:7.
[19] Tutu, "Foreword by Chairperson," 1:9.
[20] Tutu, D. Truth and Reconciliation Commission, South Africa. Britanica.com (1995):5. Accessed June 12,2019.https://britanica.com/topic/Truth/R.

amnesty. Furthermore, it wanted full disclosure regarding the involvement of the military, the police, and other government security agencies in order to better understand the crimes committed. In the words of Dr. Alex Boraine, "A key aspect of the Act was that it focused on the construct of restorative justice rather than on retributive justice. In addition, however, there was active discussion, during the planning and execution of the Commission, on the importance of bearing witness to the past, and on the possibility of national reconciliation via a process of truth-telling and forgiveness. South Africa has decided to say no to amnesia and yes to remembrance; to say no to full-scale prosecutions and yes to forgiveness."[21] There was no doubt that the commission was revolutionary in its actions.

The amnesty granted was intended to build a unified government and foster peace among the South Africans. Finally, the South African Truth and Reconciliation Commission was able to achieve the desired objective, and since then South Africans have enjoyed relative peace and economic development. Having studied the Truth and Reconciliation Commission process, I realized that such a commission has the capacity to provide hope for a broken society in need of restoration. I also believe that such a commission can be established to address the fundamental issues of injustice and violence in Nigeria. I have no doubt that an implementation of a similar Truth and Reconciliation Commission will bring justice and ensure the integration of the people of Northern Nigeria. The task of resolving the conflict that has engulfed Nigeria for the past five years is an enormous undertaking. The duty of the commission, as was done in South Africa, would be to investigate the past inhuman actions of both groups, examine those who violated human rights regulations, and subsequently give them the opportunity to seek forgiveness from

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[21] Alex Boraine, "Alternatives and Adjuncts to Criminal Prosecutions" (lecture, Justice in Cataclysm: Criminal Tribunals in the Wake of Mass Violence conference, Brussels, Belgium, July 20–21, 1996).

their victims. In the Nigerian case study, the investigation would take a similar process as the South African Truth and Reconciliation Commission. The commission must be instituted by law and the truth-telling must be transparent as well. This could be done between different ethnic nationalities as a step toward peacemaking. There are various ethnic groups in Nigeria and the three major dominant tribes include Hausa, Yoruba, and Igbo. Some ethnic nationalities claimed that they are marginalized and subjugated in the Nigerian project. There is no doubt that the leadership of Nigeria as a nation has been characterized by ethnic bias and favoritism. The different states are not treated equally with regard to national resources. This unequal treatment practice has been the cause of income inequality, which has been the reason for many conflicts. The masses are left to scramble for what are their legitimate rights because the corrupt elite refused to follow due process in accordance with the law. Accountability to the public has been compromised since those holding positions of leadership abused the public's trust for their personal interest. Many resort to favoring business associates and acquaintances, and this has weakened effective growth and development. Some political elites have developed personal ethnic biases in their undertakings.

The cause of the Biafran war took place from 1966 to 1970 in Nigeria and was attributed to the exclusion and marginalization of the Igbo people by the then government. Many lives and properties were lost; and after the war, there has never been an attempt at national reconciliation. The ethnic fragmentation and religious intolerance have made it difficult for Nigeria to experience a stable government. This is because the politics of the country has been marred by the ethno-religious ideology that continues to dominate the political landscape of Nigeria. This situation has continued to cause disorder, especially with the influential Hausa–Fulani ethnic group in the quest to hold on to power continuously. The northern domination of political power

has weakened the unity of Nigeria and highlighted Nigeria's inability to address the lack of economic growth and the problems with the policies. The struggle for control over the nation's resources, such as oil has become the main target of any government in power. While the people of Ogoni-land in Rivers State live in extreme poverty, the federal government drives the oil from their ancestral land as the nation's main source of revenue. Meanwhile, those towns and villages known as oil-producing communities are still living with portable water and electricity. Truth and reconciliation in Nigeria will address the unequal distribution of the national resources and injustices done to citizens. The commission was the most extensive criminal investigation conducted on the apartheid government about the injustices committed against the Black citizens, and the commission provided a comprehensive report to the government as well. Such actions should challenge the leaders of other African nations besieged by conflicts and wars, especially Nigeria.

The narrative of the events revealed the atrocities committed by the military and other government agencies. The commission published those historical criminal accounts that revealed the truth which gave the victims hope. The public hearings served as an effective forum for the victims and survivors to process their pain and traumatic experiences. The aim of the truth-telling was to honor the victims, acknowledge their sufferings, and create an environment of forgiveness and healing. The commission was able to realize the expected goal by setting people free from their emotional trauma and recognizing the value of justice, freedom, and human dignity. According to Curtiss Paul DeYoung, "In order to sustain reconciled relationships that are based on equality, justice and freedom, all voices must be included, valued and encouraged.[22]

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[22] Curtiss Paul DeYoung, *Reconciliation: Our Greatest Challenge—Our Only Hope* (Valley Forge, PA: Judson Press, 1997), 77.

Reconciliation, as started in a peace process, must express radical transformation. DeYoung said, "we cannot be neutral in situations of injustice and oppression and exploitation."[23] The South African Truth and Reconciliation Commission was a radical demonstration of the pursuit of justice against the criminal acts perpetrated against its people. According to Tutu,

> It is only by accounting for the past that we can become accountable for the future.
> For all these reasons, our nation, through those who negotiated the transition from apartheid to democracy, chose the option of individual and not blanket amnesty. And we believe that this individual amnesty has demonstrated its value. One of the criteria to be satisfied before amnesty could be granted was full disclosure of the truth. Freedom was granted in exchange for truth.[24]

Tutu's opinion was a call for accountability, not only by South Africans but also by other African nations, such as Nigeria in order to restore justice, peace, and economic stability. Nigeria has been deeply divided by strife, conflict, injustice, and instability and its case study is no different from the South African problem. Consequently, I desire a demonstration of accountability in Nigeria similar to the South African Truth and Reconciliation Commission. The conflicts in Nigeria have been complex, especially the recent violence carried out by Fulani Muslim herdsmen. The Nigerian government's security agencies have intervened in different capacities but failed to address the issue through conflict resolution and reconciliation.

According to an International Crisis Group report, "Violence between Nigerian herders and farmers has escalated, killing more than 1,300 people since January 2018. The conflict has evolved from spontaneous reactions to provocations and now to deadlier planned attacks, particularly in Benue, Plateau, Adamawa, Nasarawa and Taraba states."[25] The violence of the

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[23] DeYoung, *Reconciliation*, 76.
[24] "Foreword by Chairperson," 1:7.
[25] International Crisis Group, *Stopping Nigeria's Spiralling Farmer-Herder Violence*, Africa Report No. 262 (Brussels, Belgium: International Crisis Group, 2018), n. p.,

Fulani Muslim herdsmen has caused the death of many vulnerable people and the destruction of

properties in Nigeria. Presently, there are concerns regarding the marginalization and

suppression of certain ethnic groups who criticize the Nigerian government; for instance, the

continued murders of Biafrans, who are a self-determined people from Eastern Nigeria, has been

brought to focus. According to Amnesty International, "The Nigerian security forces, led by the

military, embarked on a chilling campaign of extrajudicial executions and violence resulting in

the deaths of at least 150 peaceful pro-Biafra protesters in the south east of the country."[26] Such

abuse is a complete violation of human rights laws and is cause for the government to institute a

Nigerian Truth and Reconciliation Commission to outline and facilitate the restoration of unity

and justice caused by human rights violations and military and police brutalities. If the

government fails to act, self-determination and civil unrest may continue, as can be seen in

Eastern Nigeria. Truth and reconciliation provide a process to regain lost relationships.

Even though reestablishing relationships will mean taking some risks, it is not an

impossible to envision Christians and Muslims in Northern Nigeria from rebuilding cordial

relationships, which can impact religious tolerance and transformation of the society. In support

of my position on equality, Curtiss insists that "relationships are empowered when they take

place between equals who need each other when they set people free and when they include all

voices and viewpoints."[27] Setting people free and embracing their voices and views define

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https://www.crisisgroup.org/africa/west-africa/nigeria/262-stopping-nigerias-spiralling-farmer-herder-violence.

[26] "Nigeria: At Least 150 Peaceful Pro-Biafra Activists Killed in Chilling Crackdown," News, Amnesty International, November 24, 2016, https://www.amnesty.org/en/latest/news/2016/11/peaceful-pro-biafra-activists-killed-in-chilling-crackdown/.

[27] DeYoung, *Reconciliation*, 82.

genuine inclusion and acceptance. If such a process were accepted and implemented, there would

be peace in Nigeria.

Susan Brooks Thistlethwaite agrees, stating that "peacemaking, whether in personal,

group or international relations, requires a variety of capacities for self-transcendence, including

a capacity to empathy, an ability to overcome pride and defensiveness and ability to let go of the

past."[28] For her, peacemaking offers forgiveness, healing, and restoration. Glen Stassen in his

approach for peacemaking pointed out that "transcendence of one's temptation to exist in

permanent isolation and animosity towards the other calls for the capacity for at least envisioning

the possibility of future reconciliation."[29]

According to Mark Allman and Tobias Winright, "mutual forgiveness must not eliminate

the need for justice and still less does it block the path that leads to truth. On the contrary, justice

and truth represent the concrete requisites for reconciliation."[30] Forgiveness not only liberates the

victims but also empowers them.

Along that line of thought, I recognize that Africans are shaped and formed by different

cultures, especially pertaining to "letting go." According to John Mbiti, "African society has

regulations and procedures about ceremonies and rituals, when offense is committed here, it is

often necessary to perform ritual purification."[31] The concept of forgiveness is a part of the

African culture; however, there are several conditions associated with forgiveness, particularly

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[28] Susan Brooks Thistlethwaite, "Acknowledge Responsibility for Conflict and Injustice and Seek Repentance and Forgiveness—Christian Reflection," in *Interfaith Just Peacemaking: Jewish, Christian, and Muslim Perspectives on the New Paradigm of Peace and War*, ed. Susan Brooks Thistlethwaite (New York: Palgrave Macmillan, 2011), 84.

[29] Alan Geyer and Donald Shriver, "Acknowledge Responsibility for Conflict and Injustice and Seek Repentance and Forgiveness in *Just Peacemaking*: the new paradigm for the ethic of peace and war. Ed., Glen Stassen. (Cleveland: The Pilgrim Press. 2oo8), 98.

[30] Allman and Winright, *After the Smoke Clears*, 114.

[31] John S. Mbiti, *African Religions [and] Philosophy* (London: Heinemann, 1982), 210.

when someone has offended the community and the gods. The intercessory rituals by the chief priest, through the ancestors, are performed on behalf of the perpetrator of the evil to ensure forgiveness, healing, restoration, and complete reintegration into the tribe. The perpetrator's act of contrition must be genuine. Generally, a person needs forgiveness and when forgiveness is given, they are able to unburden their heart and consequently feel the relief from anger or hurt. According to Russell Daye, the "Truth and Reconciliation Commission in South Africa was a baptism in tears, some of its critics called it the 'Kleenex Commission' because of its many dramatic moments when a mother publicly mourned over the disappeared sons, and victims cried with rage at their tormentors … the pain of thirty-five years of bloodshed was poured out for all to see."[32] Forgiveness involves a unilateral surrender of resentment. However, for forgiveness to be effective and transformative, acknowledgment, and repentance are necessary from the offender. The ability to render apologies to the victim will create a new pathway for both parties. Such a pathway is the beginning of the nation's healing and transformation. Such is my proposal for a new Nigeria. The goal of reconciliation is to persuade—through the process of holding public hearings or granting private interviews resulting from their findings—the different groups involved to subsequently reestablish peace themselves. Some of the injured or abused victims will be honored through public testimony, which will give the victims the hope that they were being heard. The information, statements, and materials received will be considered and comprehensively analyzed in the investigations before judgment will be rendered. The goal will restore trust, justice, and peace.

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[32] Russell Daye, *Political Forgiveness: Lessons from South Africa* (Maryknoll, NY: Orbis Books, 2004), 2.

Truth and reconciliation are very necessary because it is one of the best practices that can help dismantle the culture of war in Nigeria. The truth-telling process will help expose those who use religion to cause mayhem in society. There can be peace in maintaining the status quo, which I believe is unjust to the victims. Therefore, when we talk of peace, it is not necessarily the absence of physical war but instead the absence of structural violence. In this case, we mean habitual violence that has been exhibited in Northern Nigeria where people resort to burning houses and killing innocents because they are angry over a particular social need or for religious sentiments. Peace education, as an innovative mechanism, through its process transforms conflicts into positive forces of change. In a dynamic society like Nigeria, violence has decimated the unity of the country and it is only when we build a culture of respect and reconciliation in solidarity that true peace may be achieved. I stand to attest that education is one of the most powerful tools that can transform conflicts into a peaceful condition or state.

However, according to Filibus Gwama, "Peace is to be free from poverty, hunger, disease, ignorance, and domination. Peace is not the absence of war; instead, it is a war against evil and injustice."[33] The problem of inequality and the considerable level of poverty among the Black South Africans contributed to the conflicts, and this factor was comprehensively addressed in the pursuit of peace through reconciliation. One of the strategies of reconciliation was the redistribution of farmland owned by the White and privileged South Africans. That act of re-evaluating the poverty level in communities in order to create economic data helped respond to the needs of the poor and brought citizens hope. Peace and stability were restored and the economy grew rapidly because human dignity had been re-established and now respected.

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[33] Filibus Gwama, "Ekklesiar Yan'uwa a Nigeria," in *Seeking Peace in Africa: Stories from African Peacemakers*, ed. Donald E. Miller et al. (Telford, PA: Cascadia Publishing House, 2007), 57.

I believe that a Nigerian Truth and Reconciliation Commission—if established to address Nigeria's conflict, particularly between Christians and Muslims, as well as other ethnic nationalities—will bring about a positive change. In order to live and practice justice and compassion in our country, there are needs to promote human rights and social justice. According to Toma Ragnjiya,

> There is a need to educate the Nigerian Muslims about the two concepts of Jihad. The first meaning of Jihad, Al-jihad al-akbar is inner struggle with one's own personal darkness, and it is the greater Jihad. Al-Jihad al-asgher means outer struggle with the darkness (social ills in the world) to share their understanding of these important concepts. Experienced Muslim scholars and leaders should organize workshops and seminars with Muslim groups, especially the youth and if possible, jointly with Christians. Christians on their own part need a deeper understanding of the myths of 'Just War Theory,' which many Christians think is a New Testament teaching.[34]

Ragnjiya's recommendation for joint seminars has inspired my peace education curriculum. For the peace process to be realistic, however, religious tolerance—the first step toward the restoration of peace—should be upheld and the mutuality and interdependence within different religious belief systems existing in Nigeria must be reaffirmed.

Of the aims of the commission were the restoration of peace among citizens and the healing of the wounds from the injustices done against the Black South Africans. Michael Radu, in his reflection on the reconciliation between the Americans and the Japanese after World War II, cited President George H. W. Bush's 1991 address to the survivors and their families on the fiftieth anniversary of the Pearl Harbor attack: "I have no rancor in my heart toward Germany or Japan. . . . This is no time for recrimination. World War II is over. It is history. We won. . . . We reached out, both in Europe and in Asia, and made our enemies our friends. We healed their

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[34] Toma Ragnjiya, "Christian Faithfulness and the Common Good," in *Seeking Peace in Africa: Stories from African Peacemakers*, ed. Donald E. Miller et al. (Telford, PA: Cascadia Publishing House, 2007), 157.

wounds and, in the process, we lifted ourselves up."[35] Acknowledgement of responsibility is one

of the key factors of genuine reconciliation, as demonstrated by the President of the United

States of America. One of the important factors in the implementation of the Truth and

Reconciliation Commission was the ability to engage in truth-telling, both in the individual

capacity and also as a nation. This explains why Dorothy Shea said, "One of the most effective

things that happened in the Truth and Reconciliation process was that the hidden past became

visible. After two years of a daily barrage of media stories generated by Truth and Reconciliation

Commission hearings, it is no longer possible for the average South African credibly to deny the

nature and extent of gross human rights violations that took place under the old regime and

during the country's transition to democracy."[36] The commission did not only acknowledge and

take responsibility but went as far as redressing the suffering of the victims through concrete

actions. This is very important because the spiral of violence will not be interrupted except by

addressing the inequalities that gave rise to violence. Alan Geyer argues persuasively for a just

peace practice; for him, "Peace making, whether in personal, group, or international relations,

requires a variety of capacities for self-transcendence, including a capacity for empathy, an

ability to overcome pride and defensiveness, and the ability to let go of the past."[37] This is why

acknowledgment and the asking of forgiveness played a huge role in helping the commission

succeed in restoring the unity in South Africa.

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[35] Michael Radu, "Terrorism after the Cold War: Trends and Challenges," *Orbis* 46, no. 2 (Spring 2002): 286, https://doi.org/10.1016/S0030-4387 (02)00108-4.

[36] Dorothy C. Shea, *The South African Truth Commission: The Politics of Reconciliation* (Washington, DC: United States Institute of Peace Press, 2000), 6.

[37] Alan Geyer, "Acknowledge Responsibility for Conflict and Injustice and Seek Repentance and Forgiveness," in *Just Peacemaking: Ten Practices for Abolishing War*, ed. Glen Stassen (Cleveland: Pilgrim Press, 1998), 87.

The Truth and Reconciliation Commission in Nigeria must focus on healing the wounds inflicted on the citizens by brutal killings and unjust incarceration by some government agencies. And there should be a destruction of the systemic injustices practiced in the country, especially in the areas of allocations and sharing of resources, by the federal government. I believe that such a commission is very crucial to address the basic issues of injustice and violence in Nigeria.

In the Nigerian case study, an investigation process similar to the South African Truth and Reconciliation Commission will be adopted. This is necessary because violence in Nigeria has taken a different, highly disturbing dimension and has become bloodier. Security service interventions have failed to solve the problem. The recent killings by the Boko Haram terrorist group and the Fulani herdsmen have also reinforced the violence and hatred between the tribes and ethnic nationalities in Nigeria. It is beyond dispute that many are suffering immensely; there are many fatalities, and those who survive are residing in displaced camps in miserable conditions. Such insecurity has also destroyed the economic development of the nation. A statement from a Crisis Group Africa report speaks volumes about the deplorable conditions in Nigeria due to violence: "Boko Haram's four-year-old insurgency has pitted neighbour against neighbour, cost more than 4,000 lives, displaced close to half a million, destroyed hundreds of schools and government buildings and devastated an already ravaged economy in the North East, one of Nigeria's poorest regions. It overstretches federal security services, with no end in sight, spills over to other parts of the north. . . . Most Nigerians are poorer today than they were at independence in 1960, victims of the resource curse and rampant, entrenched corruption."[38] As I

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[38] International Crisis Group, *Curbing Violence in Nigeria (II): The Boko Haram Insurgency*, Africa Report No. 216 (Brussels, Belgium: International Crisis Group, 2014), 1, https://www.crisisgroup.org/africa/west-africa/nigeria/curbing-violence-nigeria-ii-boko-haram-insurgency.

noted previously that violence thrives due to bad leadership, an environment of social

frustrations is created by a sustained poor economy, rising inequality due to corruption, extreme

poverty, and illiteracy. It can also be observed that some state governments are dysfunctional in

their administration and have a high level of corruption. Crisis Group Africa reported that "in

April 2014, [the Boko Haram terrorist group] staged the kidnapping of 276 schoolgirls in

Chibok, Borno state. This mass abduction, which earned it global condemnation, was only one in

a long series of violent incidents of striking brutality."[39] It was very difficult to believe such

disgusting news from a state under the leadership of a governor elected as the chief security

officer of the state. Such irresponsible leadership demonstrates the reasons for conflicts and

violent actions in some states or communities. The most important human development sectors,

especially the health sector, are neglected; education and other basic infrastructure, and the

security of lives and property have not received adequate attention due to poor governance and

funding. These are the reasons why my peace education program advocates for the necessity of

establishing a Truth and Reconciliation Commission among the different Nigerian zones as a

platform for healing and reconciliation.

<center>**A Way Forward for the Commission**</center>

Establishing an Economic Development Council in the Geopolitical Zones

In order to accelerate economic development in each of the zones, there is a need for the

commission to set aside a council that will focus on designing plans of action to address the

poverty rate in the country. These councils in various zones will be constituted by professionals

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[39] International Crisis Group, *Facing the Challenge of the Islamic State in West Africa Province*, Africa Report No. 273 (Brussels, Belgium: International Crisis Group, 2019), 1, https://www.crisisgroup.org/africa/west-africa/nigeria/273-facing-challenge-islamic-state-west-africa-province.

with business management skills. Their main focus will be on drawing new programs that will help each state government in areas, such as agriculture, technology, manufacturing, and entertainment industry as human resource organizers, thereby helping to create a modality for implementing government support systems and interventions.

Improvement of Good Leadership and Service Delivery

The Truth and Reconciliation Commission, in order to achieve its goal, must insist on good governance that is capable of providing excellent service delivery. The elected government officials must be made to understand that they are not elected for the interest of their tribe alone, but for national interest. The issue of unequal distribution of national resources must be investigated and corrected. The commission, after due consultations, should encourage the government to follow their recommendation to review the work modalities of security agencies because of human rights violations. The commission must emphasize on competent governance, the lack of which has been a major problem in Nigeria.

Strengthening the Judiciary

There is a great relationship between justice and peace, but there is no doubt that justice does not always take precedence over peace; communities cannot experience peace when injustice is perpetuated by government agencies. Many communities see the security agents as a threat to their lives because of human rights violations and extrajudicial killings by the security officers. Unfortunately, the victims never get justice. In the actual sense, according to Kenneth Boulding, "Justice is most easily increased when there is a strong sense of community, when the 'integrative systems,' as I have called them, are visible and strong. People then feel bonds of fellowship and empathy with others, and the poverty of the poor is seen as a disgrace by the rich. Another important condition for the increases in justice is that the political structure should have

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a minimum degree of competence, defined as the ability not only to want the right things but to know what has to be done to get them."[40] The judiciary must be empowered to carry out its sacred duties without interference. As stated by Kenneth Boulding, the country will not be able to attend to a just society without the cooperation of the citizens from various communities.

Reorientation on Individual Human Rights

The complexity of human lives cannot be understood without recourse to the knowledge of worldview, which is key to breaking from the ways that control human minds. The human person, by nature, possesses the right to self-preservation, which empowers him to protect what belongs to him. According to David Barash, "Human rights implies a new way of viewing the relationship of governments and their peoples whereby governance is intended to enhance the dignity of human beings, not to exploit them."[41] Barash declared that the pursuit of our rights must not infringe on the rights of others. This is because we are created in the image of God and are expected to be godly in our daily living. Eberhard Schockenhoff described the dignity of the human person as "God's image, because the human person lives constitutively in relation to God. This embraces every dimension of his existence, his transience and finitude, his creaturely needs and his morality. He owes his creaturely existence neither to a decision taken by his own freedom nor to a gift bestowed by someone else, but only to the creative address by God's word. This means that he comes into existence as one called by God and is maintained in existence by the continuation of this creative address."[42] Schockenhoff demonstrated the ethical reasons why

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[40] Kenneth E. Boulding, "Peace, Justice, Freedom, and Competence," *Zygon: Journal of Religion and Science* 21, no. 4 (December 1986): 526–27, https://doi.org/10.1111/j.1467-9744.1986.tb00764.x.

[41] Barash, *Approaches to Peace*, 232.

[42] Eberhard Schockenhoff, *Natural Law and Human Dignity: Universal Ethics in an Historical World*, trans. Brian MacNeil (Washington, DC: Catholic University of America Press, 2003), 229.

humans deserved to be respected and honored, but the greed that exists in the world has caused

oppression and marginalization of the poor and vulnerable in society. In the words of Walter

Wink, "If we want to be made over into the image of God—to become what God created us to

be—then we need to purge our souls of materialism and of other worldviews that block us from

realizing the life God so eagerly wants us to have."[43] The commission must make the individual

rights, which must be recognized and respected by the government security agencies, clear.

There have been different approaches to the problem of violence and conflict in Nigeria;

however, the reasons for the violence have not been addressed. In their recommendation, the

commission must insist on the establishment of an economic council in each of the geopolitical

zones as a means of responding to the questions of the people. One of the recent authors in peace

studies, David Barash, summarizes the new approach as follows: "To surmount the situation of

oppression, people must first critically recognize its causes, so that through transforming action

they can create a new situation, one which makes possible the pursuit of fuller humanity."[44]

Barash's viewpoints are part of my initial recommendation and solutions for Nigeria.

Peace Building from the Islamic Perspective

Islamic religion is an ancient religion based upon peaceful principles and loving

commandments, but unfortunately many people in Nigeria have a misconception about the rich

heritage of Islamic faith and culture. This misconception can be attributed to lack of knowledge

and recent rise in terrorism by some fundamentalist who disconcerted the image of Islamic

religion through violent attacks. These attacks are not representations of the true teachings of

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[43] Wink, *The Powers That Be*, 14.
[44] Barash, *Approaches to Peace*, 216.

Islamic faith and traditions. The question that is important in our current situation is how Islamic concept of peace can benefit other religious group in peace building.

The understanding of nonviolence from the Islamic perspective is more grounded on the promotion of human solidarity and not necessarily for the Muslim alone. The practice of nonviolence in Islam is integrated with the pursuit of justice. According to Abdul Aziz Said, "The approach to peace through nonviolence emphasizes that while Islam forbids passivity in the face of oppression, tyranny, and injustice, it also discourages violence and reckless subversion."[45] This is why Islam believes in transformation through the power of love. This transformation is a call for a change of the inner being and renewal through inward cleansing. According to Abdul Said, "the Islamic paradigm for transformation of the human heart and mind, prescribed a deep internalization of Islam that leads to inner freedom and to the spiritual elevation of the individual."[46] Therefore, Islam's injunction to peace is not obligation but a divine command revealed to the Prophet (PBUH), and according to Abdul Said, "Law in the Islamic sense is a set of value-oriented guidelines directed towards the divine purposes of Allah. Islamic law therefore is primarily normative rather than prescriptive, and is designed for moral education as well as for legal enforcement."[47] Islam believes that everyone is accountable to Allah because he gave us the freedom to choose and do what is right. In the words of Zainab Alwani, "Not only does the Quran recognize the individual's right to freedom of conviction, but

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[45] Said, A. "Five Islamic Approach to Peace," in *Peace and Conflict Resolution in Islam Precept and Practice*, ed. Abdul Aziz Said. (Maryland: University Press of America 2003), 20.
[46] Said, A. "Five Islamic Approach to Peace"20.
[47] Abdulhamid AbuSulayman, "Islamic Jurisprudence and Modern Needs: The Challenge of Renewal." *In Peace and Conflict Resolution: Precept and Practice*, ed. Abdul Aziz Said. (Maryland: University Press of America.2003), 63.

it also recognizes moral freedom to act on the basis of individual conviction."[48] The personal

conviction is the will power to pursue peace through reconciliation which is the objective for

Nigeria. Peace building must begin with restoration of the dignity lost and renewing the broken

relationship followed by integration across ethnic and religious lines. In her reflection on the

interpretation of the Quran in relation to governance and authority, a recent scholar in Islamic

jurisprudence, Najeeba Syeed-Miller, pointed out that "the prevention of conflict is the key to the

practice of Islam as enjoined by both the Qur'an and the Sunnah."[49] But when conflict occurs,

there is always room for reconciliation recommended by Islamic injunctions.

But one of the challenges within the Islamic faith tradition in the course of peace

building, has been a misinterpretation of the text as the Qur'an terrifying says of itself. "By it He

causes many to stray, and many He leads into the right path" (Qur'an 2:26). According to Rabia

Terri Harris, an Islamic scholar, "We misunderstand God's work when we misunderstand power

. . . that God disavows all oppression justified by invoking God: I do not tyrannize them, but they

tyrannize themselves"[50] (Qur'an 11:101). She points out that "God has sent forth all the profound

and transformative grassroots peace and justice movements we are accustomed to misconstrue as

private clubs for ritual and belief."[51] Therefore, it is very clear that the Islamic belief system

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[48] Zainab Alwani, "Use Cooperative Conflict Resolution—Muslim Reflection," in *Interfaith Just Peacemaking: Jewish, Christian, and Muslim Perspectives on the New Paradigm of Peace and War*, ed. Susan Brooks Thistlethwaite (New York: Palgrave Macmillan, 2011), 63.

[49] Najeeba Syeed-Miller, "Strengthen the United Nations and International Efforts for Cooperation and Human Rights Muslim Reflection," in *Interfaith Just Peacemaking: Jewish, Christian, and Muslim Perspectives on the New Paradigm of Peace and War*, ed. Susan Brooks Thistlethwaite (New York: Palgrave Macmillan, 2011), 148.

[50] Rabia Terri Harris, "Encourage Grassroots Peacemaking Groups and Voluntary Associations—Muslim Reflection," in *Interfaith Just Peacemaking: Jewish, Christian, and Muslim Perspectives on the New Paradigm of Peace and War*, ed. Susan Brooks Thistlethwaite (New York: Palgrave Macmillan, 2011), 197.

[51] Harris, "Encourage Grassroots Peacemaking Groups," 197.

embodied basic conditions conducive to the use of effective nonviolent actions, which Gandhi pointed out: "Belief in nonviolence is based on the assumption that human nature in its essence is one and therefore unfailing responds to the advances of love. The non-violent technique does not depend for its success on the goodwill of the dictators, for a nonviolent resister depends on the unfailing assistance of God which sustains him through difficulties which could be otherwise be considered insurmountable."[52] In order to achieve peace building in Nigeria, there is urgent need for our religious leaders to come together and engage in interreligious dialogue which has not received the proper attention. If there are sincere attempts to institute strong commission to address issues of both religion, Nigerians will experience positive result through peace building. This is why my peace education prioritized dialogue as a strong tool in peace building. Such dialogue respects all religious identities, and values and their belief system. The challenges militating against peace building in Nigeria is the influence of politics in Nigeria. Many Nigerian politicians use religion as a tool to achieve their disastrous goals. It is unfortunate that many religious leaders adopt some form of ideology to manipulate their adherents thereby leading them astray. This is why peace education creates the awareness through an educational system designed to address the problems of being coerced to violent acts.

Exploring genuine interreligious dialogue in Nigeria will offer both Christians and Muslims the opportunity to see the intersections of both religion and their practices thereby fostering tolerance and respect to each another. The interreligious dialogue will promote peace, unity, and economic sustainability. Violence and constant conflicts are obstacles to peace and development in any country and if they are not resolved or addressed, it will be difficult for such country to experience rapid economic and social development. In my opinion, the federal

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[52] Gandhi, *Non-Violence in Peace and War*, 175.

ministry of interior and justice should support town hall meetings, community development groups, religious leaders' meetings, encourage inter religious dialogue periodically. The Nigerian government should support agencies, nonprofit organizations, and other peace building organizations in their efforts towards the unity and stability of various communities. It is unfortunate that the government has no systematic plan for peace development. Peace education program offers the knowledge and strategy which enable for peaceful co-existence between Christians and Muslims bearing in mind that understanding each other as people of monotheistic religion becomes the first step of discovering the commonalities between the two dominant religions. Peace education takes the lead in creating platforms of discussing tolerance, peaceful co-existence and possibility of building relationships in various communities. Therefore, the belief and practice of peace becomes meaningful as adherent profess and honor a Supreme Being who commanded that we love one another. It is important to recognize that diversity in Nigeria offers a rich and variety of views which is a strong invitation for everyone to see the goodness in other people's religious beliefs thereby building bridges across religious and cultural lines.

CHAPTER 5

Peace Education Curriculum: A Solution to Nigeria's Violence

In my desire to realize my goal, it is important to present an outline of my peace education curriculum which was tested in my pilot class research. And in order to achieve excellent results, two hours were designated for each class. The total time spent on the classes was 24 hours, which is the time that is required for any subject. The following topics of my curriculum were discussed in accordance with the schedule for the project. Below are my detailed descriptions of each topic and the reasons why it is necessary to include them in the curriculum.

The Curriculum

Week 1: Introduction—Resolving the Problem of Violence and Conflicts in Nigeria

     (a) Postcolonial Violence and Nigeria

     (b) The History and Causes of Violence in Nigeria

Week 2: The Causes of Violence in Nigeria

     (a) Injustice, Tribalism, and Nepotism

     (b) Poverty

     (c) Absence of Good Leadership in Nigeria

Week 3

     (a) Absence of Moral Values

     (b) Political Violence

     (c) Religious and Ethnicity Issues

Week 4

     (a) Peace Processes Attempted in Nigeria and Why They Failed

(b) National Youth Service Corps

(c) The Human Rights Violations Commissions

Week 5: Reasons Why the Commission Failed

(a) Lack of Judicial Powers

(b) Poor Financial Resources

(c) Implementation

Week 6: Nonviolence, Truth and Reconciliation, and Peacebuilding in Nigeria

(a) Nonviolence: A Model for Social Change

(b) The Truth and Reconciliation Commission and the Healing of the Nation

Week 7: The Way Forward for the Commission

(a) Establishing an Economic Development Council in the Geopolitical Zones

(b) Improvement of Good Leadership and Service Delivery

(c) Strengthening the Judiciary

(d) Reorientation on Individual Human Rights

Week 8

(a) Peace Education Curriculum, a Solution to Nigeria's Violence Situation

(b) Integrative Theory of Peace

(c) The Education System in Nigeria

Week 9: The Goals of the Peace Education Curriculum

(a) Violence Prevention

(b) Economic Development and Sustainability

(c) Improvement of Social Justice

(d) Fostering of Democratic Governance

(e) Restoration of the Ecology

Week 10

(a) Addressing the Poverty and Illiteracy in Nigeria through Peace Education

(b) Fostering the Principles of Justice as a Moral Compass in Peace Education

(c) Reviewing the Consequences of Violence in Nigeria

(d) The Role of Religion in Restoring Peace in Nigeria

(e) Nonviolence, a Model for Social Change

(f) Nonviolence: Martin Luther King Jr.'s Views on Resistance to Violence

Week 11: Strategies for Nonviolence for Social Change or Glen Stassen's Ten Steps

Week 12

(a) The Truth and Reconciliation Commission and the Healing of the Nation

(b) Dialogue and Reconciliation for Nigerians

(c) Conflict Resolution through Peace Education Week

Peace education is the foundation of national cohesion and development because it promotes socio-economic sustainability for the common good and simultaneously creates a nation with the skills, knowledge, and expertise required to ensure economic independency. Human development is very necessary in peacemaking and peacebuilding. As Pope John Paul II said, "The international economic scene needs an ethic solidarity, participation, economic growth and a just distribution of goods characterize with the future of humanity."[1] The pope's reflection was a response to the mission of the pontifical commission of justice and peace within the

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[1] Pope John Paul II, "The fifth General Assembly of the United Nations Organization Address of His Holiness" Vatican Document. (1995): 13, accessed on June 12, 2019, https://vatican/news.com

international economics and interdependence and dialogue. I argue that to maintain a long-lasting culture of peace in Nigeria, there is a need to provide a peace education program that will focus on inculcating the basic principles of patriotism, compassion, justice, peace, tolerance, and unity in the minds of Nigerians—especially the young—and encourage them to abhor violence. Violence prevention and conscious integration of a culture of peace is possible if students are provided with an academic peace education program that will promote a comprehensive knowledge of nonviolent skills, attitudes, and values capable of bringing about social change. The peace education program will help concretize and promote the use of nonviolent means and dialogue for resolving issues instead of resorting to violence. Considering the extent of violence and poverty in Nigeria, the awareness of peace education is highly necessary.

My study of peace education is an attempt to evaluate and solve social problems in Nigeria and demonstrate how it can resolve conflict and violence, then build a new web of relationships within the communities. In my study, I utilized three interrelated theories to support peace education and it is important to briefly describe each of them.

<div align="center">

Social Interdependence Theory

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This theory presents cooperation and competition as a relationship. According to Linda Skon, David Johnson, and Roger Johnson, "Social Interdependence Theory exists when the accomplishment of each individual goal is affected by the actions of other."[2] Constructive Controversy Theory outlines political discourse and engaging in creative problem solving. Integrative Negotiation Theory is associated with mutual understanding which is effective

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[2] Linda Skon, David W. Johnson, and Roger T. Johnson, "Cooperative Peer Interaction versus Individual Competition and Individualistic Efforts: Effects on the Acquisition of Cognitive Reasoning Strategies," *Journal of Educational Psychology* 73, no. 1 (1981): 83 https://doi.org/10.1037/0022-0663.73.1.83.

through dialogue, agreements, and reconciliation. These researchers also state, "Social interdependence theory underlies cooperation, it exists when the accomplishment of each individual's goals is affected by actions of others."[3] The Social Interdependence Theory implies that social interaction determines the success of a project. My peace education program will adopt this theory in order to inculcate the strategy of integrative negotiation and the use of mediation in peace making. This engagement process will help foster fairness, justice and encourage the voices of each group to be heard.

One of the major problems we experience in Nigeria is the issue of ignorance. Experience has demonstrated that ignorance is darkness and it is only the light of knowledge that can bring new hope to Nigeria. Knowledge is a confirmed antidote to ignorance and it implies that it is through education that we can acquire such knowledge and skills that can alleviate the violence and suffering in Nigeria. Such knowledge translated into visible action will be for the common good. According to Robert Rusk, "Those who are rightly educated generally become good men."[4] Therefore, the aim of education is to make men and women good members of society and the country at large. When people receive education that is morally grounded, society in general benefits too. Many people are of the opinion that injustice is the root cause of the problem of Nigeria, but I am of the opinion that ignorance is the major problem. When people's level of understanding is impaired due to a lack of knowledge, society is in great danger. Given the damage on the scale described above, the incorporation of a peace studies program in Nigerian schools, will promote nonviolence strategies as an effective tool for national integration.

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[3] Skon, Johnson, and Johnson, "Cooperative Peer Interaction," 83.
[4] Robert R. Rusk, *Doctrines of the Great Educators*, 4th ed. (London: MacMillan, 1969), 30.

A peace education program will alleviate poverty and change society if the youth resist violence and courageously demand what is due to them from the government in a nonviolent way. It also has the capacity to address the problem of injustices in the Nigerian system, ethnic marginalization, gender inequalities, and religious conflicts. I choose to educate students in particular because I discovered that those who instigate violence begin with youths, especially groups of vulnerable students. According to Paul Munroe, "It is assumed that a balanced state of mind of an individual enables such a person to resist outside influences to commit evil or become a social deviant. An unbalanced state is assumed to be unstable and assumed to produce psychological tension within an individual. This tension becomes relieved only when change within the situation take place in a such a way that a state balance is achieved."[5] One of the challenges is how to implement a model of attitude change and resistance to attitude change. Peace education has the capacity to stimulate the transformative process that will reshape the mindset of the youth.

In its attempts to reduce violence, the federal government of Nigeria designed different strategies to unite the nation; however, all of these attempts were unsuccessful. Academic subjects, such as social studies, civic studies, etc., were taught in Nigerian schools; however, these were not effectively designed to provide methods to prevent violence and conflict in Nigeria. It is important to know that peace-related issues are left to the politicians in Nigeria, and because they are ill-equipped and not properly motivated to create awareness regarding peace education, they resort to resolving conflicts without addressing the root causes of violence in Nigeria. I argue that the lack of a well-defined peace education program is the reason for these

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[5] Paul T. Munroe, "Cognitive Balance Theory (Heider)," in *The Blackwell Encyclopedia of Sociology*, ed. George Ritzer (Wiley Online Library, 2007):2 https://doi.org/10.1002/9781405165518.wbeosc057.

unsuccessful attempts. The peace education program is aimed at reorienting a person's behavior so as to uphold justice and to value knowledge and nonviolence skills for a social reform. Only after this is ensured will it be possible to address the problem of violence in Nigeria. Education is a very strong tool for change and development of any given society, and if peace education is introduced in the Nigerian school curriculum, it will be difficult for anyone to recruit youths and coerce them to perform violent acts. I argue that one of the best options to reduce violence is by providing peace education to the future generations of Nigerians.

Poverty and illiteracy in Nigeria can be regarded as a disease that has hampered the nation's economic growth. Education is the key to economic development: when there are a huge number of uneducated people in the nation, it suffers from a lack economic manpower.

Mismanagement of natural sources, injustices, corruption and unemployment has resulted in Nigeria experiencing conflict, war, violence, domination, oppression, kidnappings, changes in ideologies, and religious expansionism. Religious tensions have been one of the greatest obstacles to achieving peaceful coexistence in Nigeria. According to Gali, "To deny that religious tension has existed in the past as it exists in Nigeria today will serve no purpose. However, observation of religious groups among both Christians and Muslims over the years shows that each group feels it is the one being marginalized, denied its rights, and looked on suspicion by the authorities and other."[6] Some religious leaders have been involved in making inflammatory comments and hate speeches that have ultimately led to violence and death. The failure of these religious leaders to engage in interreligious dialogue and mediation to foster and promote peace and unity in Nigeria has been a setback in achieving a peaceful coexistence between Muslims and Christians, particularly in northern area.

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[6] Gali, "Destruction in Kano," 93.

Religious intolerance, especially between Christians and Muslims, has been the cause of conflicts in Nigeria. The daily killings, bombings, theft, and destruction of schools, homes, and businesses have traumatized the lives of the entire people, especially school children. Many now live in perpetual fear because of these horrific attacks. All these violent attacks brought moral and cultural decay in Nigeria.

The cultural values and traditions which were our pride and identity has been completely destroyed. It is an abomination in African culture to kill pregnant women and children and whosoever does that automatically receives death sentence or banishment. But that is no longer the case in Nigeria. Also, it is disheartening to observe the degradation of our ecological system and it is unfortunate that Nigerian's environment has gradually been destroyed because of bomb making materials and chemicals used by the terrorists and the military which are harmful to the environment. The imminent question is how to restore Nigeria to its past glory. The fundamental causes of conflict in some African countries, but especially in Nigeria can also be identified as "ethnic diversity" issues which have led to increased civil strife. (Nigeria, for example, has over 300 ethnic groups, all with different dialects.) This ethnic diversity has been the root cause of major conflicts in Nigeria as each group sees itself as superior to the other thereby fostering a competitive environment and rivalry. The best way to achieve peacebuilding is to appeal to the human mind. According to Mary Perkins, "The eminent philosopher and peace campaigner Bertrand Russell, writing of the cause of warfare, explained that the trouble lies in the minds of men. . . . It is in enlightening the minds of men that the cure must be sought.[7]

The Nigerian federal government's creation of states and local governments along ethnic lines or tribes re-enforced the ethnic conflicts and violence between the various ethnic groups.

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[7] Perkins, *Growing into Peace*, 76.

Consequently, social integration among many communities was lost and that led us to an environment of disunity, discrimination, resentment, hate, fear, division and religious intolerance. The Nigerian federal government made a series of attempts to address the violence by focusing on introducing ethnic integration programs. These included the establishment of federal institutions, such as the National Youth Service Corps which enabled college graduates to serve the country in any given capacity for a year. The Human Rights Violations Commissions and The National Policy on Education were also formed to meet the needs of Nigerians with the goal of creating and enabling an environment that would promote unity, equality, and justice. Most of the aforementioned federal institutions were designed for economic development and social integration but none of them was able to end the violence and conflict within the country.

Nigeria is a sovereign state and developing nation in Africa. Like any other human society, it constitutes the nations' needs, such as access to basic needs, including food, shelter, clothing security, education, self-expression, and a just society. It is the duty of every society to take the responsibility of creating a conducive atmosphere for the citizens to develop their potentials, set up their families, and become good members of society. But unfortunately, violence has engulfed Nigeria. Violence, in general, progresses from injustice to revolt and from revolt to repression and destruction of the lives of the victim and properties. According to Robert McAfee Brown, an American human rights activist, "Whatever violates another, in the sense of infringing upon or disregarding or abusing or denying that other, whether physical harm is involved or not, can be understood as an act of violence. In the broadest sense then, an act that depersonalizes would be an act of violence, since it transforms a person into a thing."[8]

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[8] Brown, *Religion and Violence*, 7.

The violence in Nigeria could be classified as both physical and emotional in the sense that citizens, in particular those who profess Christianity, are treated as sub-human especially in Northern Nigeria. Brazilian Helder Camara, the Archbishop of Recife, said, "No one is born to be a slave. No one seeks to suffer injustices, humiliations and restrictions. A human being condemned to a sub-human situation is like an animal—an ox or a donkey—wallowing in the mud. Now the egoism of some privileged groups drives countless human beings into this sub-human condition, where they suffer restrictions, injustices, without prospects, without hope, their condition is that of a slave."[9]

The most critical challenge is concerning a terrorist group known as Boko Haram, an organization demanding the implementation of Sharia laws in Nigeria. According to a profile of Boko Haram by the Center for International Security and Cooperation at Stanford University, "In 2002, Mohammad Yusuf formed Boko Haram as a Sunni Islamist sect to oppose Western education and establish an Islamic state in Nigeria. The group has carried out numerous attacks since 2009."[10] Terrorist actions have affected the well-being of Nigerians and resulted in the deaths of many and has caused extensive infrastructural damages. Furthermore, this situation has caused many companies and schools to shut down and has adversely affected the social lives and economic sustainability of the country. It has also led to division, strife, hatred, and intolerance between different ethnic nationalities and religious groups. One of the major problems we experience in Nigeria is the issue of ignorance. Experience has demonstrated that ignorance is darkness and it is only the light of knowledge that can bring new hope to Nigeria. Knowledge is a confirmed antidote to ignorance and it implies that it is through education that we can acquire

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[9] Câmara, *Spiral of Violence*, 12.
[10] Mapping Militant Organizations, "Boko Haram." Page.8

such knowledge and skills that can alleviate the violence and suffering in Nigeria. Such knowledge translated into visible action will be for the common good. According to Rusk, "Those who are rightly educated generally become good men."[11] Therefore, the aim of education is to make men and women good members of society and the country at large. When people receive education that is morally grounded, society in general benefits too. Many scholars are of the opinion that injustice is the root cause of the problem of Nigeria, but I am of the opinion that ignorance is the major problem. When people's level of understanding is impaired due to a lack of knowledge, society is in great danger. Given the damage on the scale described above, the incorporation of a peace studies program in Nigerian schools, will promote nonviolence strategies as an effective tool for national integration.

Peace education is the foundation of national cohesion and development because it promotes socio-economic sustainability for the common good and simultaneously creates a nation with the skills, knowledge, and expertise required to ensure economic independency.

Education is the key to economic development. Educated people are able to advance in knowledge and technology to build a sustainable economy; however, improvements in economic manpower and progress are quite impossible when a large number of people in Nigeria remain uneducated.

According to the peace education analysis published by the World Journal of Social Science, "Nigeria is in dire need of education for peace and justice. The desire for this is due to the avoidable ways of conflicts and violence she has been experiencing since she became an independent nation."[12] A majority of the Nigerians have no adequate knowledge of peace

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[11] Rusk, *Doctrines of the Great Educators*, 30.
[12] Adelabu Mushud and Aina Simeon, "Education for peace and justice in Nigeria: A critical analysis 1999–2015," *World Journal of Social Science* 4, no. 1 (2017): 15-25.

education and how it can be used to resolve the problems of violence. It is unfortunate that the language of violence dominates the Nigerian society; the only trusted means to turn it down is a peace education transformative process.

Peace education is a unique and foundational program aimed at educating the people, reshaping human behavior, and empowering individuals with new information and skills to help resolve conflicts without violence. The peace education program offers basic values, principles, and strategic methods of nonviolence that promote a healthy environment for a sustainable economic future. The Hague appeal for peace Global Campaign for Peace Education established a definition of the concept of peace education as "a holistic, participatory process that includes teaching for and about human rights, non-violent responses to conflict, social and economic justice, gender equality, environmental sustainability, disarmament, and human security. The methodology of peace education encourages reflection, critical thinking, cooperation, and responsible action. It promotes multiculturalism, and is based on values of dignity, equality and respect. Peace education is intended to prepare students for democratic participation not only in schools and society."[13] This broad definition shows that peace education is a broad discipline. However, some peace analysts viewed the definition differently, and for Ian Harris and Patricia Mische, it is focused on violence. For them, "the emergence from most conceptual definitions of peace education as stated above is undue focus on violence and the association search for alternatives to violence."[14] But this is not the case for a dysfunctional nation that requires a total

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[13] Elton Skendaj "Global campaign for peace education worldwide activities brief," *Haque Appeal for Peace Global Campaign for Peace Education.* No.16.November, (2004):4. https://www.yump.com/en/document.

[14] Harris Ian and Mische Patricia, "Environmental peacemaking, peace keeping and peace building," in *Encyclopedia of Peace education*. (Teachers College, Columbia University, (2008):9. Accessed on June 12, 2019. http://www.tc.edu/centers/epe.

reorientation in all fields of life. This is why it is necessary to adopt peace studies with broad

views to address violence and other multiple problems in Nigeria.

It is important to recognize that any formulation of a school curriculum in Nigeria must

take into consideration the elaborate views on the meaning of peace education, substantiate its

uniqueness as a special subject capable of helping Nigerians get out of violent situations, and

reaffirm the interconnection between peace education and other topics, such as moral ethics,

educational sociology, and philosophy. Peace education cannot be truly effective if the

environment lacks a basic unity of purpose. Based on the insight from peace education, I have

realized that peace education cannot be separated from human development. This is because

peace education is an effective means of transforming knowledge and civilization, but most

African nations have ignored the fundamental fact of training the younger generations to make

them reject the use of violence for the peace of the country. Ruth Firer observed that "the

continuous war on education that youngsters and adults have been receiving since the beginning

of mankind is validated when we critically review the current underlying worldview that shape

and inform our pedagogical philosophies and practices and it becomes evident that most current

approach to education revolves around the issue of conflict, violence and war."[15] This is the case

in Nigeria, where many parents inculcate in the minds of their children the idea of surviving in a

competitive and conflict-filled society.

The Oxford International Encyclopedia defines peace as "happiness, harmony, justice and

freedom."[16] This definition gives us an idea of the characteristics of peace. Peace can also be

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[15] Firer, R. "The Gordian knot between Peace education and War education," in *Peace Education: the concept, principles and practices around the world* eds. G. Salomon and B. Nevo (New York: Lawrence Erlbaum Press, 2002), 55.

[16] Young, N. "Poverty," *In the Oxford International Encyclopedia of Peace,* ed. Nigel Young (Oxford: Oxford University Press, 2010), 12.

described as a mental condition associated with a calmness of mind, wherein the heart is free from oppression, disturbance, and inhumane actions. The above-mentioned description applies to the peace found in a good environment, which is different from the situation in Nigeria. However, above all is the application of the integrative theory of peace that adopts a comprehensive view of peace, which I consider an effective tool that will promote a successful peace process in a violent nation such as Nigeria.

Integrative Theory of Peace

According to H. B. Danesh, "The theory of Peace is based on the concept that peace is, at once, a psychological, social, political, ethical and spiritual state with expression at intra-personal, interpersonal, intergroup and international areas of human life. The theory holds that all human states of being, including peace are the outcome of the main human cognitive (knowing), emotive (loving), and conative (choosing) capacities."[17] These factors ultimately influence the nature of the worldview of an individual. This is because the integrative theory of peace encapsulates all other aspects of the human person, and this many include his spiritual, psychological, ethical and political life." It is important to recognize that the situation in Nigeria can improve significantly only if a dynamic model of education is introduced, especially for the young people in Nigeria, mainly because peace education is multidimensional, multidisciplinary, and multifaceted, and can bring violent behavior under control. Additionally, peace education as a discipline is by its very nature, a values-based dimension for educational life and culture. Above all, in order to achieve a transformative framework using integrative theory, we must be

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[17] Danesh, H. B. *The Psychology of Spirituality: From divided self to integrate self* (Wienacht: Landegg Academy Press, 1997), 199.

mindful of the need for it to be comprehensive, sustainable, and inclusive in order to achieve the desired goal.

According to Danesh, "the prevalence of crisis globally calls for appropriate and time action to be given to peace education to save the present generation and the future ones from destructive influence of war and conflict."[18] In the search for meaning, the quest for justice and freedom are innate to the human being. Such desires are meant to build up interconnectedness. And to ensure the existence and safety of our country, a comprehensive, integrated, and permanent education system within the framework of peace is urgently required.

The Education System in Nigeria

The Nigerian education system can be described as a quasi-British education system that Nigeria took from Britain after her independence in 1960. It is unfortunate that the education system was managed as per the British model until 1977, when the new national policy was instituted. Subsequent revisions later took place. The education system in Nigeria lacks clarity and direction. There are many institutions of higher learning, but the quality of the education provided cannot equate to the quality of advancement in both technology and structural engagements. The various universities have produced thousands of engineers in different disciplines, but there are no evidential outcomes of the number of studies because of poor funding and poor infrastructural provision. Therefore, improving the quality of the teaching techniques and learning in Nigeria is an urgent need for the promotion of technological and economic advancement. In the year 1991, the federal government introduced the initiatives designed to bring reforms to the National Policy on Education. This was done in conjunction

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[18] Danesh, H. B. *The Psychology of Spirituality: From divided self to integrate self* (Wienacht: Landegg Academy Press, 1997), 199.

with the United Nations Children's Fund (UNICEF) and aimed at evaluating the persistent reasons for low academic performance or low education, and to assess primary school performance and achievements. According to the UNICEF reports by Moja, "the program was designed to facilitate a stress-free transition from primary to junior secondary school level with which time it was expected that student continues in school long enough to imbibe basic and life skills."[19] He further said, "Even though primary education is officially free and compulsory, about 10.5 million of the Country's children aged 5–14 years are not in school. Only 61 percent of 6–11-year-olds regularly attend primary school and only 35.6 percent of children aged 36–59 months receive early childhood education."[20] The impact of the insurgency in rural areas, especially in the North East, has significantly affected the provision of education in that zone. It is no longer a doubt that thousands of children, especially girls, are deprived of quality education. The barriers are not the economic factors alone but also the socio-cultural norms and practices observed in the northeastern part of Nigeria. My peace education program creates awareness for the implementation and improvement of effective education strategies for violence prevention, beginning with Nigeria's schools. Incorporating peace education into the schools' curriculum and targeting early childhood education may be the dynamic capable of breaking the cycle of violence and conflicts. The application of peace education as a classroom subject separate from the existing educational system will definitely impact the efforts addressing the problem of violence in the long term. This is the only way we can improve knowledge and strengthen the commitment to build a healthy nation. But above all, the basic component of

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[19] Moja Teboho, "Nigerian Education Sector Analysis: Analytical Synthesis of Performance and Main issues," *Work Bank Monograph Series* 1, no. 17 Abuja, Nigeria: (1991): 10-24.

[20] Moja Teboho, Nigeria Education Sector Analysis: Analytical Synthesis of Performance and Main issues," *World Bank Monograph Series* 1, no.17 Abuja, Nigeria: (1991): 20.

peace education formation has not received an adequate response in solving the conflict problems in Nigeria.

The Goal of the Peace Education Curriculum

The Nigerian communities have always desired a peaceful scenario where harmony and economic sustainability can be experienced; however, such a scenario requires an educational praxis that generates a new orientation for the youth and adults, fostering tolerance and dialogue. Most religious schools have been designed in a way that allows the teaching of their respective faiths and doctrines. And such parochial teachings or indoctrination may not create space for relationships with other religions and, in certain cases, may also lead to extremist positions; however, this could be mitigated if Nigeria's educational system was reformed to embrace integration and inclusion. Considering education is the formation's center, it is important to highlight the goal of including a peace studies curriculum to restore unity—through basic education—in all of Nigeria, including the communities in northern Nigeria.

Peace education aims to help students acquire skills for nonviolent conflict resolution, as well as reinforce skills for active and responsible action within society. This is also very important for many other African nations besieged by war and conflict. The peace education program aims to create awareness and develop peacemaking alternatives to violent action. According to Lilian Akudolu, "The overriding goal of Peace Education in formal, non-formal education is to develop in the learner the disposition and confidences agents of peace who can live in harmony with oneself, others and the natural environment as well as promote peace, human rights and democracy in the society."[21] In today's educational scenario, especially in

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[21] Akudolu Linus, "The formal, non-formal and informal Continuum in Peace Education Curriculum," (paper presented at the 8th *Biennial conference on Development Peace Education Curriculum for Nigeria.* October (2010): 18–23.

Nigeria, peace education has become the most important means of empowerment that can facilitate and sustain the improvement of society. Peace education promotes justice, equality, human rights, and the institutionalization of a democratic government.

The goal of my thesis is to create an enabling environment for the promotion of social equality, restoration of peace, ensuring sustainable economic development, and facilitation of a change in human behavior. In order to achieve this goal, peace education requires a strategic process of delivery that can promote the basic elements and cultivation of skills for an equitable society. According to Bajaj Monisha, "Peace education entails promoting knowledge, skills, values and attitudes that bring about social changes in behavior. This creates the altitude for resolving conflicts peacefully whether they are intra-personal, interpersonal, intergroup, national, or international. Others have categorized peace education as a transformation of educational content, structure, and pedagogy to address both direct and structural forms of violence at all levels."[22] The program is also aimed at the protection of the human family through the development of the intellectual, physical, and emotional growth of the students. They will be able to acquire the true meaning of love, compassion, trust, justice, and rights of the individual. Peace education is very necessary because the interactive model, cooperative teamwork, and engagement skills will definitely break down the initial barrier visible within the ethnic lines in some schools. Peace education, through its program of peer-teaching, problem-solving, mediation, negotiations, and other instructional skills, has the capacity to reform the students in any given society and direct them towards a new worldview. The peace education program for the Nigerian school system is unique because it is designed to prevent violence among students

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[22] Bajaj, M. "Critical' Peace Education," in *Encyclopedia of Peace Education* (North Carolina: Information Age Press, 2008), 135.

and it also has a mediation program for schools with different conflict groups in crisis regions. So, it is very crucial to redesign the school education system to address violent situations and employ learning materials for peacebuilding in Nigeria. According to Betty Reardon, "In the transformational approach, the emphasis is more on an educative mode in the sense of drawing out, or eliciting, learning. It is this educative mode that I hope will become the pedagogical focus of peace education as we seek to build a comprehensive approach directed toward transformation."[23] Reardon believes that peace education can be more effective if it adopts a comprehensive model. This is because comprehensive peace education takes into consideration all the relevant factors that promote human relationships and human interactions with the people around us and our environment. This is why Gavriel Salomon, professor emeritus at the University of Haifa, advocated for clarity about peace education. According to him, "Contextualization of peace education is very different when distinguished between context of relative tranquility with no tension, context of latent ethnic political tension and context of collective, intractable and belligerent conflicts. But peace education is about making peace with a real enemy with somebody you really hate, who really threatens you."[24] In Nigeria, there is no consensus within the educational system about the introduction of peace education as a subject in the school curriculum, or about how it will impact our nation; and as a result of the dysfunctional educational system, the fostering of peace education has not been successful. Peace education, as it stands, works across boundaries, and it is observed that peace education is not limited to a particular nation alone, but it transcends national lines because of its interconnectedness with

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[23] Reardon, *Comprehensive Peace Education*, 1.
[24] Salomon Gavriel, "The Nature of Peace Education: Not all Programs are created Equal," in *Peace Education: The Concept, Principles and Practices in the World*, eds. Gavriel Salomon and B. Nevo (2002): Accessed on July 12, 2019. https://steemit.com/Ed

other movements for human development and freedom. According to Vincent Gumut, "Peace education is understood as the deliberate attempt to educate children, youth and adults in the dynamic of conflict prevention and promotion of skills geared towards peacemaking at home, in schools and communities all over the globe, employing all available channels and instruments of socialization."[25] The violent situation of the Nigerian state is very dangerous and it can only be resolved if there is proper application of the appropriate solution. According to Reardon, "It is a normative, value centered discipline which aspires to more than elimination for war, aiming also at relieving human suffering resulting from the drastically disparate distribution of the world's wealth; from the prejudices, discrimination, and oppression which deprive far too many human beings of their rights and dignity; and from the wanton exploitation of earth's resources by the powerful minority which controls and uses them without regard to the interest of people of his and succeeding generations."[26] Such situations, in which the rights and dignity of the people are trampled, breed tension and violence. The Niger Delta crisis in the oil-producing communities in the southern region of Nigeria, which is characterized by violence, is a good example of people being deprived of social justice. According to Silas Tamuno and James Felix, "The Niger Delta crisis youths used violence as a means of ventilating their frustration with the rapacious rape and exploitation of their oil resources by most dominant Northern cabal. This state of affairs has been on since oil was first discovered in commercial quantity at Oloibiri in the present day Bayelsa State of Nigeria."[27] Exploitation and injustice have been reasons for violence in Nigeria, and to

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[25] Gumut, V. *Peace Education and Peer mediation: Introduction to peace and conflict studies in West Africa*, ed. Shedrack Gaya Best (Ibadan: Spectrum Books, 2006), 12.
[26] Reardon, *Comprehensive Peace Education*, 5.
[27] Silas Tamuno and James Felix, "Crude oil Resource: A blessing or Curse to Nigeria, the case of the Niger Delta," *Journal of Research in National Development* 4, no. 2 (2006): 53–58, www.ajol.info/index.php/jorind/article/view/42332

address this situation, a dynamic educational process is required to enable people to understand their rights and choose legitimate means in the pursuit of these.

The peace education program, as a solution to Nigeria's violent situation, has the capacity to improve the lives of citizens in different ways, which may include the aspects to be discussed in the rest of this section.

Violence Prevention

One of the goals of the peace education program is the reduction of organized violence in society by inculcating basic education and the skills of nonviolence as a strategy to avert the use of violence in the face of an oppressive government or any other violent situation. Ethnic and religious differences have also been constant sources of conflict and violence, especially in the northern region of Nigeria. Serene Jones, in her conversation about women's oppression in communities, which she metaphorically referred to as "unfaith", said that "The 'sin' of unfaithfulness not only refers to persons who harm others or institutional and cultural forms that perpetuate the systematic deformation of identity but also describes the brokenness of persons who suffer such harm and whose identities are deformed by destructive cultural and institutional forms."[28]

The impact of institutionalized violence against women in Nigeria must be an issue of concern to well-meaning citizens of our country. Peace education employs the methodology or techniques of active engagement, which provide new approaches towards educational values and other relevant problems in Nigerian society. These unique processes of transformation are employed for the development of the human person in order to keep society at peace.

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[28] Jones, S. *Feminist Theory and Christian Theology: Cartographies of Grace* (Minneapolis: Fortress Press, 2000), 113.

Economic Development and Sustainability

Every nation engages with its own citizens for economic development and sustainability, which can be achieved through job creation, technological advancement, and research. Peace education provides an enabling environment for economic welfare and development. When the country is at peace, the citizens enjoy good standards of living and general economic being. In the case of Nigeria, for example, the violent actions of the terrorist group known as Boko Haram have destroyed thousands of lives, as well as properties worth billions of naira. According to a Reuters report, "Boko Haram emerged as the biggest security threat in Nigeria, a country of 160 million split evenly between Christian and Muslim, who for the most part live side by side in peace. Last Christmas Eve, a series of bomb blasts around Jos killed 32 people and other people died in attacks on two churches in the north east."[29] Therefore, for Nigeria to experience sustainable economic development, there must be a strong campaign against the horror of violence and conflict in our communities. It is on such platforms that peace education plays the role of a non-violence campaign strategy.

Improvement of Social Justice

Unequal opportunities for ethnic/tribal and religious groups in economic matters within the Nigerian society are a challenge, especially in recruitments into civil service and other political appointments. Some opportunities and rewards at both federal and state levels are usually determined by ethnic and religious factors and not necessarily by merit. There is also an unequal distribution of national resources. All these are part of the problems and imbalances that peace education aims to resolve by advocating for social justice and fairness. Peace education

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[29] Felix Onuah and Camillus Eboh, "Islamists Kill Dozens in Nigeria Christmas Bombs," Reuters, December 25, 2011, https://www.reuters.com/article/us-nigeria-blast-idUSTRE7BO03020111225.

empowers everyone to know their rights and also broadens the democratic base policy, thereby empowering minorities to participate in policymaking for the common good. When the nation is governed by elected officials, it is implied that discrimination and oppression will be eliminated because of increased participation in governance. Serene Jones, one of the contemporary theologians, stated that in order to effect social justice, value, and vision, the authoritative voice of the community must be taken into consideration, and this she referred to as "communitarian". For her, "communitarians recognize that we live in a world of enormous diversity, a world where communities offer different visions of flourishing, have different values and hence, hold radically different views of what a good society is."[30] This is why the values of the people should count in the development of every community.

Fostering of Democratic Governance

It is very dangerous when a particular or a group of ethnic or religious groups believe that they are superior to other tribes. The concept of superiority and the quest for a permanent leadership position have created a lot of problems in the political history of Nigeria. The northern part of Nigeria has dominated the leadership positions in Nigerian political governance, and this injustice has led to all kinds of atrocities and corruption. But if democratic rules are respected and honored, there will be less violence in Nigeria. Peace education helps create awareness about the importance of a democratic government.

Restoration of the Ecology

An understanding of the ecology of peace in Nigeria is very important, but the ecological system, which has been source of livelihood in many Nigerian communities, is near extinction

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[30] Jones, S. *Feminist Theory and Christian Theology: Cartographies of Grace* (Minneapolis: Fortress Press, 2000), 146.

due to poverty, war, and negligence. The desert encroachment, illegal mining, and the consequences of bombing due to war on terrorism has caused hazardous effect on the people. According to Abdul Aziz Said, "The cultural community is the context and receptacle of human realization; renewal takes place within each person through inward cleansing and loving surrender to the divine."[31] According to Said, this is the time for renewal in order to fulfill the divine will in our environment.

The peace education program educates the masses on the necessity of maintaining the ecological balance of any given nation. Deforestation in the northern part of Nigeria is causing a huge problem, and if this is not addressed quickly, the violence in the northern part of Nigeria will continue to be on the rise. Many communities were forced to leave their homes because of the encroachment of the Sahara Desert. Peace education brings into focus the interconnectivity between humanity and the environment. One of the targets of peace education is to engage the peace education student to organize "plat a tree" program in all the schools. This program will be part of training program for the students to carry out civic responsibilities in the society. It will also be considered as a patriotic act for the students to perform such duties that bring national honor.

Peace education indirectly acts as a supplement to religious institutions, inculcating morals and discipline. However, every religion has a role to play in resolving the social problems of its society. The peace education program serves as a means to protect the moral values of society. This is how peace education builds the foundation in the lives of the students on how to protect the environments. Also, it broadens the minds of the youth and promotes awareness about

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[31] Said, A. "Five Islamic Approaches to Peace" in *Peace and Conflict Resolution in Islam: Precept and Practice,* ed. Abdul Aziz Said, (Maryland: University Press of America.2003), 21.

violent actions in order to facilitate resistance to it and help them seek fundamental rights in a nonviolent way when these are violated.

The peace education which I have developed will help foster unity in our society as it will teach students how to accommodate people from other tribes or ethnic nationalities and also transform their views on reality that every human being deserves to be respected and honored. For Vered Soli, "the idea of changing current thinking pattern and providing a new social ethos, attitudes and values etc. that are consistent with culture of peace requires a medium of executing the objectives of peace education in any given society."[32] The objectives of peace education, according to UNESCO's recommendations, were summarized as follows:

> Combining learning, training, information and reaction, international education should further the appropriate intellectual and emotional development of the individual. It should develop a sense of social responsibility and of solidarity with less privileged groups and should lead to observance of the principles of equality in every day conduct. It should also help to develop qualities, aptitudes, and abilities which enable the individual to acquire a critical understanding of problems at the national and international level; to work in a group; to accept and participate in free discussion; and to base value-judgments and decisions on a national analysis of relevant facts and factors.[33]

The program will put an end to the practices of tribal injustice and inequality against certain groups, and the practice of labeling individuals, ethnic groups, or particular religions will minimally reduce. Peace education advocates for a free and fair society, and that is why it is against discrimination, prejudice, preferential treatment, and other social ills in the society. Supporting my position for the need of peace education in Nigerian schools' curriculum, Oyebamiji Micheal affirmed that "the state of the youth violence in our society has reached a

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[32] Soli Vered, "Peace Education in Israel: an educational goal in the test of reality," *Journal of Peace Education* 12, no. 2, (December 16, 2014): 138–153, www.tandfonline.com/do/abshttp:/dx.doi.org

[33] Bruno Ribes. *Domination or Sharing: endogenous development and transfer of knowledge.* (Paris: Unesco Press, 1998), 132.

stage of an urgent need for appropriate solution if we are to save our nation. . . . Education is a major agency in the socialization of youths. As such when the younger generation tends to be more deviant, the indication is that something is wrong within the education system. The present educational system has failed to serve as a means of transmitting the main intro dents of our culture to the younger generations. The need to make education socially relevant cannot be over emphasized."[34]

This is why peace education programs are designed to influence human behavior, and this can be especially useful in Nigeria where the unity of the country may be questioned due to unjust and ethnically biased practices. Domestic violence is rampant in the Nigerian society and many children are traumatized by the kind of violence they experience in their respective homes; introducing peace education in schools will help reduce the circle of violence, both in the homes and between different tribal communities. The recent ugly trend of "cultism" in schools has become a very big challenge in the educational institutions in Nigeria. According to Williams Worlu, "secret cults are the agent of murder, arson, victimization and oppression in educational institution."[35] Recently, cultism has metamorphosed into cults of kidnapers, of those committing organized armed robbery, and of political thugs engaging in different types of violent crimes. Cult activities will be completely overturned through peace education skills and training, thereby changing students' behavior and making them responsible citizens.

Addressing Poverty and Illiteracy in Nigeria through Peace Education

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[34] Oyebamiji Michael, "Peace education as a process of preparing Youth for Nation building" (West Zone: SOSAN, (2001): 1-4. Accessed on March 15, 2019. https://books.google.com
[35] Worlu, W. "Nigeria Education: Emerging Issues, Problems and Challenges," in *Basic Concept in Education and Society*, ed. J. Ezekiel Hart and E. E. Adiele (Port Harcourt: Harey Publishing Company, 2010), 16.

The poverty level in Nigeria is very degrading to its national image and reputation. Poverty constitutes poor health (physical and mental), death from illness or accident, educational disadvantage and disaffection, unemployment, poverty in adulthood, and tendencies toward anti-social or criminal behavior, as well as becoming victims of crime. The problems of poverty and illiteracy have reduced the Nigerian workforce and caused unsustainable economic decline. Nancy Hirschmann stated that many nations' poverty has to do with the inequality and discrimination inflicted against women by denying them access to education, which would have empowered them to contribute to the development of their respective communities. According to her, "The circumstances of women's poverty clearly demonstrate my starting assumption, that women are considered as discounted humans, not equal moral worth, simply by virtue of their gender. That this sexism may be compounded by racism, classism, ethnocentrism, religious prejudice, and colonialism does not negate the impact that gender itself has on women's experience of inferiority."[36] This explains why Hirschmann defined poverty as a situation that goes beyond financial conditions to social conditions, status, and power within a given society "and poverty is both an objective experience of lack of resources and a subjective experience of relative deprivation."[37] It is then important to recognize that we all share the basic notions of our fundamental right to life and the basic conditions that can improve human lives. Therefore, women must not be excluded from these rights; they must be granted equal opportunities in the area of education so that they can utilize them for the development of society. Peace education empowers each individual to seek knowledge through special education and development. And

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[36] Galston, W. and Hoffenberg, P. *Poverty and Morality: Religious and Secular Perspectives* (New York: Cambridge University Press, 2010), 142.

[37] Galston, W. and Hoffenberg, P. *Poverty and Morality: Religious and Secular Perspective.* 138.

in order to promote a culture of peace, educators must also focus on the basic issues of diversity and self-awareness that are paramount to the realization of the goals of peace education. Nigeria adopted a policy due to which English is used as a language of instruction or learning in schools, and this policy was designed to foster integration within the different ethnic groups. But the ground reality does not reflect improvements on the part of the people. The educator Barbara Trudell pointed out that "research carried out in African and non-African contexts has clearly shown that children learn best in a language they understand and speak fluently. Learning in such a language environment carries significant cognitive, socio-emotional and cultural benefit."[38] The language of the community is more effective for learning, especially among school children. This is the reason why my idea of peace education program supports and encourages the introduction of free education and the development of technical schools, nomadic schools, and other facilities that will address the problem of illiteracy, which in turn will help facilitate healthy living conditions free from violence. The development and pursuit of positive peace must be the goal of every Nigerian because that is the only workable solution to violence and conflict problems among the citizens. According to Betty Reardon, "Positive Peace encompassed concerns similar to those of development education: the reduction or elimination of poverty, disease, illiteracy, marginalization, and other conditions that lower the economic and material quality of life for the pro and oppressed of the world."[39] This is why a system change is needed. When such changes occur, the government can create cooperatives banks for industrialists, farmers, traders, and technological groups for economic development and sustainability. In other

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[38] Barbara Trudell, "Language and Education in Nigeria: a review of policy and practice." British Council Organization. (2019): 3-5 Accessed on May 15, 2020. https://www.britishcouncil.org.ng.

[39] Reardon, *Comprehensive Peace Education*, 5.

words, the government can offer subsidies for farm implements and provide soft loans or grants, thereby creating jobs.

My goal in reaffirming the danger of illiteracy must be based on the transformation of the human conditions, bringing meaningful changes in the lives of the citizens. The citizens need to be stable in order to achieve meaningful changes in their lives. Such a transformation of the mindset begins with a process of reorientation that will facilitate economic advancement. Additionally, it is important for the government to build youth empowerment centers and provide financial aid to young entrepreneurs as a response to the violence in society. Such plans for job creation and support for small businesses in the community should be of utmost importance for our ruling class. The Nigerian government is encouraged to establish agricultural training centers and improve the waterways and lakes in volatile areas, thereby creating opportunities to develop the local fishing industries. Reardon remarked that "confronting reality is essentially the kind of process that world order methodology designates as diagnosing problems and that Freire describes as the development of critical consciousness."[40] The only way to address the "critical consciousness" is to deconstruct the learning strategies in Nigeria, reassess the ground reality, and apply an adequate solution that will add value to the lives of the people. This is why Vered Soli affirmed that "peace education involves changing current thinking patterns, obliterating the socio-psychological infrastructure that perpetuates certain beliefs, collective narratives, ideas and deep-rooted emotions."[41] Thus, Nigerians must realize that those who live in the margins are easily coerced to violence because of their helplessness and frustration. However, if their living

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[40] Reardon, *Comprehensive Peace Education*, 71.
[41] Soli Vered, "Peace Education in Israel: an educational goal in the test of reality," *Journal of Peace Education* 12, no. 2, (December 16, 2014): 138–153, www.tandfonline.com/do/abshttp:/dx.doi.org. 138–153.

conditions were improved, it would be more difficult for anyone to recruit them to perpetuate violence.

Fostering the Principles of Justice as a Moral Compass in Peace Education Programs

One of my reasons for adopting peace education is to empower people to acquire knowledge grounded in building a healthy society where justice—the key to peacemaking—is respected and practiced. Betty Reardon declared that "peace as a network of human relationships based on equity, mutuality, and inherent worth of all persons might be interpreted as the manifestation of global justice. This concept of peace seems to be the one that is most characteristic of multicultural approaches to peace education that seek to develop appreciation of cultural differences and recognition of human dignity as essential basis for human relations— interpersonal, social, and structural."[42]

Nigeria requires willingness and solidarity in promoting a justice system for all citizens free from ethnic and religious sentiments. In his essay "Voice of the Night against Justice," Walter Brueggemann described how justice can be achieved: "Education for justice has to do with returning to such a season of origin. None of us, nor all us together was born strong. Our birthing as persons and as a community was birthing into weakness, vulnerability and need. Along the way, we have established other definitions of self-deception which tease us into thinking about our strength, and when we think of our strength, we have inordinate imagination and we forget the gift of life in that ordinary moment which we have no power to generate."[43]

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[42] Reardon, *Comprehensive Peace Education*, 30.
[43] Walter Brueggemann, Sharon Parks, and Thomas Groome, *To Act Justly, Love tenderly, Work Humbly: An Agenda for Ministers* (New York: Paulist Press, 1986), 13.

The value of life is immeasurable and must be paramount when seeking justice. Violence in Nigeria will be reduced dramatically if justice is practiced throughout the country. When a group or tribe feels that their rights are being denied, they may turn rebellious, leading to conflict. According to Kenneth Bush and Diana Saltarelli, "ethnicity continues to be a central point of reference in relations between different groups of people, and most, if not all countries are home to a range of minority groups. There is a great deal of ethnic heterogeneity within contemporary states."[44] Limited access to education will reinforce poverty and conflict. Thus, to foster justice and peacebuilding, equal access to education must be secured. However, when this is not done, individuals become prone to violence. As such, it is fundamental to inculcate the meaning of justice and individual rights into students at an early stage so that they will form equitable relationships. When they know their basic rights and how to pursue these legally, they will be able to demonstrate their commitment to the rule of law and its daily applications both at school and in society.

Furthermore, the principle of justice will be restored by strengthening and respecting the judicial arm of the government, which will in turn restore Nigerians' confidence in practicing justice. Enhanced quality of life is a fundamental right of all Nigerians, and achieving this demands an effective and efficient operational system of justice. Therefore, to promote integration in Nigeria, it is imperative that the justice system be overhauled so as to discourage the dominance of particular ethnic or religious groups in higher positions.

Denial of human rights is a major source of violence and conflict in Nigeria. The issue of unjust distribution of wealth is complex and challenging. For example, many oil-producing

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[44] Kenneth Bush and Diana Saltarelli, "The Two faces of Education in Ethnic Conflict," UNICEF, (2004): 16. Accessed July 10, 2020, https://www.unicef.irc.org.

communities in the southeastern part of Nigeria do not have access to basic amenities such as electricity, safe roads, hospitals, and suitable school facilities. Recently, approximately 200 young people from the Niger Delta, took up arms and named themselves the "Avengers," destroyed oil pipelines because they claimed that the federal government neglected them and denied them basic amenities. Mark Allman affirmed that "lack of education, human rights issues, and health care and deprivation often sows seeds of resentment and hostility. Those with nothing to lose may see armed conflicts as the only way to address the injustice of poverty, while in communities where there is infrastructure (jobs, farms, schools, hospitals, and so on) and the promise of a better tomorrow, people are less likely to resort to violence precisely because they have something to lose."[45]

To achieve peace and national economic development in Nigeria, equitable distribution of national resources among citizens and respect for laws, are of the utmost importance. Poverty and violence thrive in a society; where there is no sense of justice, but the solution is to restore rights and privileges.

Additionally, feminist voices in Nigeria have been submerged by traditionalists and religious extremists, and this act of subjugating the women's voice continues to be reinforced. Serene Jones echoed her views about African women and articulated that "Patriarchal male paradigms of the world have dominated women's experience, an experience with the potential to revolutionize our present-day forms of knowing and acting."[46] Jones's position on women's domination in Africa have remained the same in Nigeria. The United Nations addressed the issue

[45] Allman, M. *Who would Jesus Kill? War, Peace and the Christian Tradition* (Minnesota: Saint Mary's Press, 2008), 244.
[46] Jones, S. *Feminist Theory and Christian Theology: Cartographies of Grace* (Minneapolis: Fortress Press, 2000), 30.

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of equality and women's rights, stating, "The United Resolution 1325 recognized the relevance

of gender in peace and security matters, and mandated all United Nations member-states to

ensure full participation of women at all levels of decision-making in conflict resolution and

peace processes. It also called for the protection of women and girls against violence during and

after conflict, and for the adoption of a gender perspective to prevent and mitigate impacts of

conflict on women. While a little progress has been made at policy levels, translating the goals of

resolution 1325 into reality in conflict-affected countries remains a challenge."[47] The gender-

differentiated treatment in Nigeria need to be addressed considering the positive impact by

women towards the social and economic development of the country. Differential treatment

based on gender may result from social structure(s) and cultural problems, hence the importance

of addressing and correcting these issues through a peace education program that; lays the

foundation of universal equality and individual rights. As such, peace educators focus on the

values of respecting individual rights, gender equality, civic responsibilities, and democratic

principles when engaging with students. To end the cycle of violence, the political future of

Nigeria must be sustained by values for equity and freedom, which can be taught in the

classroom. Andrew Sung Park suggested that justice is impossible without the implementation of

equity. For him, "equity means the quality of fairness and justice, in contracts with the notion of

equality which implies the same quantity, degree, ability and merit."[48] When people are treated

fairly and receive what is due to them, conflicts are minimized.

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[47] "Peace Education," Educational International Organization. (2011): Accessed January 28, 2016, http://www.ei-ei.org/en/websections/content.Page.4

[48] Park, *The Wounded Heart of God*, 164.

Reviewing the Consequences of Violence in Nigeria

Nigerian history is extremely complex and features longstanding ethno-religious violence that has wreaked havoc on the unity of the nation. The political history of Nigeria started with the amalgamation of the Southern Nigerian Protectorate and the Northern region by British colonizers in 1914. This union combined numerous ethnic groups into one country, including the Hausa, Igbo, Yoruba, Efik, Anang, Ibibio, Urhobo, Itsekiri, Nupe, Jukuns, Angas, Fulani, Bachama, and others. These different tribes existed as independent territories before the arrival of the colonizers. According to Uzoma Samuel Osuala and Obinna Muoh, "These diverse nation-states became a British territory between 1885 and 1914. European contact with the locals was purely for trade and commercial activities with no latent political undertones. The amalgamation of Nigeria meant that the southern and northern protectorates would henceforth be administered as one single entity with central administration headed by a colonial governor general."[49] Furthermore, Josephine Soboyejo affirmed that "the British Administration before the independence favored the Muslim elites of the northern extraction while the European missionaries aided the Southern Christians. Ever since Southern and Northern Nigeria was united into one state, the different religious orientations, of the country's region have been inseparable from their political interest and strategies."[50] In February 2012, the former governor of the Central Bank of Nigeria, Sanusi Lamido, said that "the structural imbalance between the north and south of Nigeria was responsible for the violence in the northern part of Nigeria."[51]

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[49] Uzoma Samuel Osuala and Obinna Muoh, "The Doldrums of Nigeria's amalgamation: A historical re-appraisal," *Research on Humanities and Social Sciences* 5, no. 22 (2015):6-15. Accessed on June 20, 2019. www.iiste.org/journal/index

[50] Soboyejo Josephine, "Historical Political background of Nigeria and Election." (2015):2 Accessed December 21, 2019, https://www.nigeriaworld.com

[51] "Poverty Fueling Boko Haram Insurgency—Clinton," *The Punch* (Nigeria), December 19, 2014, http://www.punchng.com/new/poverty.

However, Sanusi could not explain the reasons behind the recent violence by the Fulani herdsmen who killed innocent citizens, including women and children. Edward Newman proposed that "factors such as poverty social inequality, exclusion and political grievance are the independent variables on which the emergences of terrorist and extremist group are dependent."[52]

The destruction of lives and property has devastated many communities and cities in Nigeria. Such violence has intensified problems of disunity, discrimination, and hate among Nigerians. In addition, it has created huge setbacks in the educational sector—schools have been closed for the past three years in some northern states, and parents, fearing bomb explosions, do not allow their children to attend school. James Forest noted, "As aptly observed, poverty and ignorance are fertilizers for insurgency anywhere and in any age. When they combine and cloak themselves in religious, ethnic, or other partisan robes, they become ready incendiary for the most brutal and reckless of violence."[53] Boko Haram activities involving young men and women as their soldiers have impacted and encouraged terrorism to such a level that there is suspicion that youths are dangerous to the nation. But if there are jobs for the youths, or organizing youth empowerment programs for economic development, violence will be reduced.

In addition, violence has led to poor economic development. Some foreign investors were forced to shut down their companies because of security problems, exacerbating youth unemployment. Many economists have shared diverse opinions about violence in Nigeria. John Paden said, "Nigeria is the least understood among the Muslim world pivotal states, and a

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[52] Edward Newman, "Exploring the Root Causes of Terrorism," *Studies in Conflict and Terrorism* 29, no. 8 (December 1, 2006): 749–72.
[53] Forest, J. *Confronting the Terrorism of Boko Haram in Nigeria* (Florida: The JSOU Press, 2012), 210.

pointer to the need for further investigation on the alleged link between the levels of poverty in

Nigeria to the Boko Haram insurgency, despite the economic potentials of the country."[54] Boko

Haram is part of the long history of violence in Northern Nigeria and is an example of one of the

radical movements that frequently emerge. Additionally, the group capitalizes on the significant

poverty level of the country's northern population to garner support. Zack Warner, a social

analyst on violence, stated that "Boko Haram is utilized by the elites from the North to express

grievances over lack of interest demonstrated by the central government."[55] Indeed, many people

who are involved in terrorism are not necessarily poor, and it has been proven that ideology

based on religious beliefs is responsible for the violence. The introduction of "Sharia" in Nigeria

has cost many lives because proponents wanted full implementation of the laws. Such an

extreme position and resistance from some Christians in Northern Nigeria have given rise to

conflicts. Unfortunately, the government has not been able to offer any effective solution. There

is no end in sight for terrorist activities as the groups continue to strike intermittently. According

to Brandon Kendhammer, "Boko Haram rejects the legitimacy of the Nigerian government and

its democratic institutions."[56] The group insists that the federal government must legislate

Islamic religion as a state religion. Boko Haram was recently described as the world's deadliest

terrorist group because of its destruction of lives and properties. According to Edward Delman,

"The 2015 Global Terrorism Index recorded that Boko Haram was directly responsible for 6,644

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[54] Paden, J. *Faith and Politics in Nigeria: Nigeria as a pivotal state in the Muslim world* (Washington, DC: United Institute of Peace Press, 2008), 3.

[55] Warner Zack, "The Sad rise of Boko Haram," *New African*, no. 1 (2012): 38–40.

[56] Kendhammer Brandon, "The Sharia Controversy in Northern Nigeria and the Politics of Islamic Law in New and Uncertain Democracies," *Comparatives Politics*, no. 45 (2013): 291–311, Accessed on May10, 2019. www.brandonkendhammer.com/african politics/content/uploads/2013/6.

deaths as against 6,073 deaths caused by Islamic State of Iraq and the Levant."[57] Violence in

Nigeria is not limited to terrorist groups but ranges across security institutions as well. Due to the

prevalence of corruption, the police force has been accused of human rights violations.

According to Christopher Bartolotta, "In the year 2009, Amnesty International reported and

accused the Nigerian police force of consistently engaging in hundreds of extrajudicial

disappearances and killings each year, none of which the police investigated or concluded."[58]

Such continuous killings by the police and other men and women in uniform have created an

environment of hostility and desperation among Nigerians. My championing of a peace

education curriculum is driven by my understanding of the program's capacity to reform human

behavior and provide skills that will reduce violence, thereby realizing a vision for a new

Nigeria.

The Role of Religion in Restoring Peace in Nigeria

Man is a religious being, and the act of worship, reverence, or adoration of a divine

being, spirit, objects, or any living being is part of the human quest to discover their identity in

relation to creation and the world. The importance of seeking such meaning has been evident

throughout human history through the various religions scattered around the world. According to

Daisaku Ikeda, "Education and religion are inseparable. Without education religion can become

self-righteous."[59] Daniel Smith-Christopher observes, "The life of faith is about understanding

change as well as continuity. Thus, understanding how ancient wisdom applies to contemporary

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[57] Edward Delman, "The World's deadliest terrorist organization," Atlantic, November 18, (2015): Accessed on June 10, 2019. https://www.theatlantic.com/international/archive
[58] Christopher Bartolotta, "Terrorism in Nigeria: The Rise of Boko Haram" World Policy. (September 19, 2011): 44–57. Accessed on July 15, 2019. https://www.worldpolicy.org
[59] Daisaku Ikeda, foreword to *Subverting Hatred: The Challenge of Nonviolence in Religious Traditions*, ed. Daniel L. Smith-Christopher (Maryknoll, NY: Orbis Books, 2007), ix.

realities is one of the consolations and the challenges of faith."[60] The ancient wisdom of Jainism is exceptional because, according to Paul Dundas, Jainism maintains that "all breathing, existing, living, sentient creatures should not be slain, not treated with violence, nor abused, nor tormented, nor driven away. This is the pure, unchangeable, eternal law."[61] Nonviolence is at the center of Jainism. However, this is not the case with other religions. One of the challenges of religion is how theology influences and shapes the structures of society. Joerg Rieger believed that religion does not operate or emerge in a vacuum but rather informs our relationship with the situation around us; this explains how economic and political communities are built and how they indirectly shape people's lives and belief systems. When people live together as a community, conflict arises due to differences between them. Hence, Rieger posited, "we can no longer study religion and theology without keeping in mind the tension of life."[62] Rigger believed that class also plays a role in shaping our lives, and arguing that religion deals with the lives embodied within different communities and their particular ways of living.

Rieger cited the image of God as a king propagated in the Holy Bible—an image which implies power and domination similar to the systems of the Roman Empire and the reign of Emperor Constantine. According to Rieger, "many theological notions of God as king were informed by the power of the upper classes."[63] In Nigeria, this upper class is comprised of religious leaders.

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[60] Daniel L. Smith-Christopher, introduction to *Subverting Hatred: The Challenge of Nonviolence in Religious Traditions*, ed. Daniel L. Smith-Christopher (Maryknoll, NY: Orbis Books, 2007), xiv.

[61] Dundas, P. *The Jains* (London: Routledge Press, 1992), 20.

[62] Rieger, J. ed. *Religion, Theology, and Class; Fresh Engagement after Long Silence* (New York: Macmillan, 2013), 5.

[63] Rieger, J. ed. *Religion, Theology, and Class; Fresh Engagement after Long Silence* (New York: Macmillan, 2013), 6.

It is clear that there are unconscious assumptions in the relationship between religion and a capitalist societal structure like Nigeria's. Rieger cited the image of God as a worker who rested on the Sabbath; after the toil of the week, as seen in the account of creation in Genesis. This idea of work representing, the struggle to earn a living demonstrates the Christian structure for life and worship. In his contribution to the study of the role of the Church toward achieving peace, Bernard Haring argued that "Christianity as a religion of love cannot preach eternal salvation without regard for the well-being of all men, since the hope of salvation transcends the horizon of this earthly life and encompasses the whole of man."[64] For Haring, the soul of man is in a relationship with God and is also intrinsically related to other beings. When religion is used to build good relationships within the society, peaceful atmosphere may become possible and such environment may foster economic development.

Of the many religions in Nigeria, two are dominant: Christianity and Islam. However, religious tension is an obstacle to achieving peaceful coexistence in Nigeria. According to Gali, "To deny that religious tension has existed in the past as it exists in Nigeria today will serve no purpose. However, observation of religious groups among both Christians and Muslims over the years shows that each group feels it is the one being marginalized, denied its rights, and looked on with suspicion by the authorities and others."[65] Some religious leaders have made inflammatory comments and hateful speeches that have led to violence and death. King Olutanmole asserted that the "radical Islamic sect may cause national disintegration if care is not taken."[66] Olutanmole's assertion may not be far from the killing of innocent people by a new

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[64] Haring, B. *A theology of Protest* (New York: Farrar Straus and Giroux Publisher, 1970), 5.
[65] Gali, "Destruction in Kano," 93.
[66] Olutanmole King, "Insecurity: Cleric calls for prayers," *Nation* on Sunday. October 16, (2011): 69, accessed May 10, 2019, https://thenationonlineng.net

group of Fulani herdsmen in the attempt to implement Sharia. The failure of religious leaders to engage in interreligious dialogue and mediation to foster peace and unity has been a setback in the achievement of a peaceful coexistence between Muslims and Christians, particularly in the north.

In my opinion, the only solution to this challenge is peace education because it incorporates strategic methods promoting integration and religious tolerance. According to Gerrie Ter Haar, "bringing the spiritual dimension into the peacemaking process can create access to the more deep- seated, affective base of the parties' behavior, enabling them to examine critically their own attitudes and actions."[67] Many religious groups advocate for peace, mediation, and reconciliation, and religious groups have provided crucial foundations for enhancing human development and social cohesion in some countries such as Demark, France, and Sweden where people are taught the principles of peace and security; this is achieved through formal and informal education, with emphasis laid on a strong, united country and basic religious education designed to help build the nation. Indeed, Ushe Mike suggested that "religious education can tailor the teaching of national peace and security in their curricula, such teaching of subjects like 'peace and conflict resolution' have a religious background. The efforts of preventing conflicts cannot be realized if the political office holders are not imbibed with basic concept of religious leadership, which is to maintain national peace and security."[68] The fight for freedom and social justice by some religious leaders, such as Bishop Desmond Tutu's

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[67] Ter Haar, G. and Busuttil, J. *Bridge or Barrier: Religion, Violence and Vision for Peace* (Oxford: Routledge Press, 2014), 62.
[68] Ushe Mike, "Religious Conflicts and Education in Nigeria: Implication for National Security" *Journal of Education and Peace* Vol.6, no.2 (2015):125 Semantic Scholar organization. Accessed May 15, 2019. https://www.semanticscholar.org./file.

work against apartheid in South Africa, should motivate religious leaders in Nigeria to stand with the people instead of pushing people towards violence.

Religious intolerance, especially between Christians and Muslims, has been the cause of tremendous conflict, with daily killings, bombings, and theft; and the destruction of schools, homes, and businesses traumatizing the people of Northern Nigeria, particularly school children. Many live in perpetual fear because of these horrific attacks. Such violence has caused moral and cultural decay. Ethno-religious conflicts also occur in central Nigeria. Although groups like Boko Haram; are clearly religiously motivated, Kabir Kura argued that "there appears to exist a contentious interaction of politics, ethnicity and religions which has resulted in an increased sense of belonging to militancy. It is important to note that the general outcome of this is intensification of numerous ethnic-religious struggles in Nigeria. And this intensification can be seen as the main source of ongoing discrimination, subordination and domination in this country."[69] In order to restore peace and to prevent further violent attacks in Nigeria, peace education teaches students to reject violence and choose nonviolent means to express disagreement with social issues. Religious leaders must take the responsibility of finding practical solutions to violence, especially by addressing the issue of poverty in their own communities. In the words of William A. Galston and Peter H. Hoffenberg, "Protection and succor of the poor can be the duty of individuals, churches or government. Poverty is hydra. Its many heads include spiritual domination, lack of access to goods, physical or emotional weakness, and isolation from information or markets. The churches have a role of aiding the

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[69] Kura Kabir, "Muslim-Christian cooperation for conflict prevention/management, peace building and reconciliation in Northern Nigeria." A paper delivered at a conference on Muslim-Christian Cooperation in the State of Nigeria. (2010): 5 Accessed on May 12, 2020. https://www.procumura-prica.org/file/Kaduna-report file.

weakest people in their communities."[70] In the Islamic context, poverty has not been fully

addressed. According to Sahil Hashmi, "Women's poverty is, in many cases, the result of

societal customs that are ascribed to Islam but in fact have little grounding in religion or are

direct contraventions of Sharia's stipulations. Women are the poorest Muslims because in many

countries they receive less education than men, and adult illiteracy rates for women far outpace

for men, in spite of Islamic injunctions that both men and women should be educated."[71] To

restore the dignity of Nigerian women, both boys and girls must receive equal educational

opportunities.

Churches in Nigeria have a moral obligation to fight against oppression, injustice, and

exploitation by publicly condemning such practices. Walter Wink, in his reflection on equity,

admonished Christians by declaring that "The gospel of Jesus is founded on economic equity,

because economic inequalities are basis of domination. Ranking, status, and classism are largely

built on power provided by accumulated wealth."[72] Churches in Nigeria must demonstrate the

practice of justice, charity, fairness and equity in concrete terms and also promote the teaching of

nonviolence as a weapon to resist conflicts. According to Wink, "The natural thing to do when

somebody hits you is to hit them back. We are called upon to be supernatural. We reach that way

of being, not as a result of nature, but of prayer. But spirituality and prayer and work with

people's consciences has never been done."[73]

Churches should model divine expectations and embrace the biblical message of

nonviolence. Wink pointed out that "the crucifixion and resurrection of Jesus Christ is the

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[70] Galston, W. and Hoffenberg, P. *Poverty and Morality*, 81.
[71] Galston, W. and Hoffenberg, P. *Poverty and Morality: Religious and Secular Perspectives* (New York: Cambridge University Press, 2010), 193.
[72] Wink, *The Powers That Be*, 66.
[73] Wink, *The Powers That Be*, 158.

assurance that there is a power at work in the world to transform defeat into divine victory. In

that sense, nonviolence never fails, because every nonviolent act is a revelation of God's new

order breaking into the world. Violence breeds despair when it fails, since it was supposed to be

a last resort, and it may spawn faith in the redemptive power of death when it succeeds."[74]

Christian communities in Nigeria must resist the urge to believe that militarization will

resolve the violent situation. The federal government has used the military to fight against

Islamic fundamentalists for more than five years without success. Nigerians now ask themselves,

"Since the military has not succeeded, are there no other options for lasting peace?" Nigerian

Christians must resist the just war theory because there is no war that is justifiable. Amir

Hussain, a seasoned associate professor of theology at Loyola Marymount University, offers a

way forward for rebuilding relationships in his essay, "Life as a Muslim Scholar of Islam in

Post-9/11 America":

> Again, this does not mean that we are naïve or silent about the problems in our communities. The quest for truth must turn inward as well as outward and help us avoid seeing ourselves as innocent victims. Similarly, we as Muslims should not shift the blame for our internal problems to outsiders. We need to deal with the social and ideological problems such as hunger, abuse, and discrimination. We need to address the alarming conservatism among some Muslims, whose ahistorical and non-contextual readings of Islam allow for misogyny and violence against Muslims and non-Muslims. As scholars we can provide different alternatives, different narratives to give meaning to our lives and allow us all to be fully human.[75]

Hussain's admonition is a call for a new approach that will promote respect, love, and

coexistence. Nigerians must develop a new way of doing things in the peace education project,

especially in terms of religious indoctrination, politics, and morality, in order to change people's

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[74] Wink, *The Powers That Be*, 135.

[75] Amir Hussain, "Life as a Muslim Scholar of Islam in Post-9/11 America," in *Subverting Hatred: The Challenge of Nonviolence in Religious Traditions*, ed. Daniel L. Smith-Christopher (Maryknoll, NY: Orbis Books, 2007), 141.

mindsets. An education system that includes a peace curriculum has the transformative power to change people's behavior.

Human existence is built on human relationships and community. However, religious beliefs foster a deeper relationship with God and among people. The relationship with God unites people as a group and draws them together as a community of faith. The role of religion in peacebuilding and social development cannot be overestimated because faith and spirituality cultivate inner peace and usher in a new understanding that focuses on interpersonal relationships and justice, nonviolence, respect, and love for every being. Smith-Christopher explains, "In contemporary indigenous societies around the world, the persistence of peacemaking traditions gives voice to the *religious hope* of 'subverting hatred.' In some small and localized groups, perceptions of holiness and religious values have led many people to stand against the practice of warfare within their traditions."[76] In Nigeria, Christianity and Islam are the two dominant religions, and both are Abrahamic religions with certain commonalities, particularly the belief in a supreme God. Christianity and Islam both have teachings regarding peace, justice, charity, love, truth, and forgiveness of sins. Love for God and love for one's neighbor are the basic foundational teachings. Importantly, these foundational teachings are also the rudiments of the peace education program. Abdul Aziz Said noted, "The traditional Arab-Islamic approach is communally oriented. Individuals are considered to be enmeshed in webs of relationships that must be preserved; the preservation of social harmony and building consensus sometimes requires individual sacrifices."[77] Similar beliefs exist in the Christian tradition, as the early followers of Christ lived a communal life. Nigerian imams must respect that mosques are a

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[76] Smith-Christopher, "Indigenous Traditions of Peace," 77.
[77] Said, A. *Peace and Conflict Resolution in Islam: Precept and Practice.* Maryland: University Press of America. 2001), 180.

sacred site of unity and religious tolerance and never a place to instigate hate and division. In

their admonishment of Christians, Serene Jones and Paul Lakeland said, "Creation does not end

'in the beginning' it continues through time blending into process of redemption."[78] Christians

must carry out the mission of Jesus Christ by building relationships based on love and

compassion. Wink stated, "In a pluralistic world in which we are privileged to learn from all

religious and philosophical traditions, Christians still have a story to tell to the nations. Who

knows—telling it may do no one such good as ourselves. And as we tell it and live it, we may

see ourselves—and maybe even the world -a little bit transformed."[79] For Wink, a new

orientation that brings transformation is needed even among people of faith. The foundational

teachings in both Christianity and Islam are central to the peace education program, especially

within the Nigerian context.

Nonviolence, A Model for Social Change

In his description of nonviolence, Abdul Aziz Said articulated that "nonviolence consists

of an amalgam of knowledge, the disciplines of which effect moral transformation of the

personality through the process of grooming. This knowledge discipline mediates a seamless

model of the personality, which insists upon the potential of unbroken transition between a

person's social, physiological, and affective natures."[80] According to Wink, "The command to

love our enemies reminds us that our first task towards oppressors is pastoral: to help them

recover their humanity. Quite possibly the struggle, and the oppression that gave rise, have

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[78] Jones, S. and Lakeland, P. *Constructive Theology, A contemporary Approach to Classical Themes* (Minneapolis: Fortress Press, 2005), 234.

[79] Wink, *The Powers That Be*, 200.

[80] Said, A. *Peace and Conflict Resolution in Islam: Precept and Practice.* Maryland: University Press of America. 2001), 220.

dehumanized the oppressed as well, causing them to demonize their enemies. It is not enough to become politically free; we must also become human. Nonviolence presents a chance for all parties to rise above their present condition and become more of what God created them to be."[81] The grooming process of children involves using teaching skills and strategies that support children's development. For example, moral instruction was introduced into the Nigerian school system at an early stage to inculcate children with morality so that they will become responsible adults. However, due to constant changes in government policies and directives, moral instruction was removed, and Nigerian high schools lack uniformity across disciplines.

The surge of violence in Nigeria calls for immediate action. Peace education in high school curricula seeks to address these underlying issues by fostering social integration. Peace education is designed to change lives. Some members of society are corrupt in their minds and pollute the minds of children with violence. According to Esther Callard, a professor of human development, "children are not born violent. Some are made to become violent by the way society perceives and responds, interpreting children's actions as violent, beginning with the 'kicking' of the unborn infant."[82] Callard explained that resolving these issues is the responsibility of teachers and parents managing children's behavior under conditions of violence.

Nonviolence involves the use of boycotting, nonviolent actions, or peaceful public demonstrations to express disapproval of issues affecting citizens or inequality. Such strategies can pressure the government to redress their activities. Other strategies may include strikes, public disclosure, and civil disobedience. Organizers must ensure that nonviolent protests take place in safe spaces so as to avoid conflicts.

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[81] Wink, *The Powers That Be*, 172.

[82] Callard Esther, "*Can Children learn to Love*," *Childhood Education* 55, no. 2 (1978): 68–75.

Nonviolent strategies are designed to instill pursuit of peace and aversion to violence, thereby rooting out the violence inherent in many societies and cultures. Nonviolence would be beneficial in Nigeria. The current culture of violence can be changed to a culture of peace, but this requires a transformation. There is a need for a basic understanding of how to reduce violence through critical thinking and creative alternatives to violence. Nonviolence becomes an effective way of dealing with conflicts through education and vision planning. According to Wink, "The God who delivered an enslaved people in the Exodus was now seen as the delivery of all humanity through nonviolence."[83] Wink challenges Christians to engage in the struggle for liberation that will bring a greater good and destroy domination and oppression. Megan McKenna argued that Christians have much to offer to the nonviolent struggle because nonviolence is more realistic than the just war theory. According to McKenna, "Peace and justice come nonviolently, in the persons who love and are willing to suffer for and with others for what is right and just."[84]

As stated in the Constitution of UNESCO (the United National Educational Scientific and Cultural Organization), "since war began in the minds of men, it is in the minds of men (and women) that the defense of peace must be constructed."[85] Thus, it is necessary to invest in peace education to promote nonviolent skills and values. Some Nigerian communities are indirectly offering their children an education that fosters competition, conquest, aggression, and violence. Nonviolence in Nigeria requires an education that includes special training and development of reflective and participatory capacities to address the problem of violence.

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[83] Wink, *The Powers That Be*, 135.

[84] McKenna, M. *Rites of Justice, the Sacraments and Liturgy as Ethical Imperatives* (New York: Orbis Books, 1997), 138.

[85] UNESCO, "*Encyclopedia of the Nation.*" (1993): 1. Accessed April 10, 2019, www.nationsencyclopedia.com

Nonviolence education programs in regions of inter-ethnic tensions rely on the awareness of the various conflicting groups especially between the Christians and Muslims living in some states of north of Nigeria while seeking to reduce hostilities and promote empathy. In areas void of physical violence, peace educators can teach about oppression, explain the causes of domestic and civil violence, and develop strategies to mitigate situations such as those in Nigeria in a nonviolent way.

Violence in Nigeria cannot be resolved through the use of additional violence or military intervention except in extraordinary cases. The war with Boko Haram in Nigeria has lasted for more than five years, and there is no evidence that the military has defeated the terrorists. The option of negotiation could have been employed by the government to address the situation before the war escalated; however, I maintain that a nonviolent approach, especially through the use of negotiations, is the basic foundation for peacemaking. This is the reason nonviolence is understood as a radical approach for confronting an oppressive without the use of violence.

One of the twentieth century's most notable figures was Mohandas K. Gandhi, the leader of the nonviolent resistance movement that brought an end to British colonial rule in India. Gandhi employed methods of nonviolence and ultimately achieved his goal of bringing about social change. Nonviolence requires a genuine, radical commitment to truth which will bring a social change. Nonviolent actions include peaceful protests, strikes, boycotts, and civil disobedience. My vision of nonviolence aims to bring an end to the oppressive rule and violence in Nigeria by educating people about fighting for freedom without resorting to violence.

Nonviolence: Martin Luther King Jr.'s Views on Resistance to Violence

The history of the 20th century was marked by the American civil rights movement and the changes it brought for Black people in the United States and across the world. Martin Luther

King Jr. championed the causes of justice, freedom, and equality for all in his struggle to end racial segregation and establish equal rights for Black people in the United States. He stated that "one of the main tenets of this philosophy was the conviction that nonviolent resistance was one of the most potent weapons available to oppressed people in their quest for social justice."[86] My peace education program adopts King's principle of nonviolence and advocates for the use of nonviolent strategies to curb violence in Nigeria by educating students in all stages of the school system. The inspiring views of Mohandas Gandhi and Martin Luther King Jr. should be reference points in peace education and peacebuilding programs everywhere.

The political histories of India and the United States show that nonviolent strategies were highly successful. As a devout pastor, Martin Luther King Jr. emphasized genuine love for one's neighbor and described nonviolence as "a courageous confrontation of evil by the power of love."[87] Given the levels of violence in Nigeria, the peace education program is a necessary means of educating Nigerian youths against violence and fostering social change.

Strategies for Nonviolence for Social Change or Glen Stassen's Ten Steps

Several strategies can be used to initiate social change. Peace education is an essential component of quality-based education. When students are taught about nonviolence and conflict resolution, they are equipped with skills, knowledge, and values. It is the lack of this knowledge that has led to many students witnessing violence, even at school.

Many families and schools apply authoritative methods to resolve disagreements, thereby encouraging children to use force when they encounter conflicts. For Ian Harris and Mary Lee

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[86] King Jr., M. L. "My Pilgrimage to Nonviolence," in *the Papers of Martin Luther King, Jr., Vol. IV: Symbol of the Movement, January 1957–December 1958*, ed. Claiborne Carson (Berkeley: University of California Press, 2000), 481.
[87] King Jr., M.L. *Stride toward Freedom*, 79.

Morrison, "peace education is primarily about the realization of the power of nonviolence and a wish to promote social change."[88] Some students are subjected to physical punishments as such practices are accepted within Nigerian society, but the consequences of such disciplinary measures are detrimental both to the child and society. According to Susan Bitensky, "When corporal punishment is partly accepted in the wider society, there are few ways the children can channel repressed feelings of anger, and this repressed anger can easily get channeled through adult aggressiveness, authoritarianism, and lack of empathy."[89] The use of corporal punishment communicates that the use of violence is acceptable. A school program that teaches principles and practices of nonviolence will produce a positive impact on Nigerian behavior more widely.

Strategy of Nonviolence

There are practical resources that can help address the problem of cycles of violence, such as Glen Stassen's ten steps to peacemaking.

1. Support Nonviolence Direct Actions

Nonviolence involves the use of boycotting, nonviolent actions, or peaceful public demonstrations to express disapproval of issues affecting citizens or inequality. Such strategies can pressure the government to redress their actions. The commitment to nonviolence seeks to defend against unjust authoritative actions against a society's own citizens.

2. Using Cooperative Conflict Resolution

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[88] Harris, I. and Morrison, M. *Peace Education* (North Carolina: McFarland & Co. Inc., 2013), 16.

[89] Bitensky Susan, "Every Child's Right to Receive Excellent Education," Digital Commons at Michigan State University. Faculty publications. (1994): 431. Accessed May 22, 2019. https://www.digitalcommons.law.msu.edu.

Glen Stassen emphasized the use of cooperative conflict resolution as a major skill in resolving conflicts. He stated, "The goal of cooperative conflict resolution is to transform one's view of possible solutions to any given conflict from inevitable lock to multiple possibilities and to transform one's view of the other party from adversary to particular."[90] Stassen declared that cooperative conflict resolution has been proven to restore justice and fairness in the peacemaking process. He posited, "Those involved in cooperative conflict resolution must seek to understand perspectives and needs of adversaries even when personally disagree."[91] Stassen further pointed out that mutual respect is part of the restoration of peace and requires carefully listening to each side and allowing both to express their feelings without judgment. In this way, actions can be condemned without demeaning any group. It is important that representatives from both parties involved address the matter with dignity and respect. Nigeria requires such mediation and reconciliation between different tribes and religious and ethnic groups.

3. Fostering Just and Sustainable Economic Development

The major causes for conflict in most African countries are poverty and illiteracy. Many African nations lack support for basic needs. A large number of families lack adequate housing and access to healthcare facilities and a good education system. Nigeria is unable to sustainably develop its cities because of poor infrastructure and productivity. The majority of the Nigerian population consists of illiterate and low-income earners. Peasant farmers who have no voice concerning their future are especially easily coerced into violence. These social dynamics are one of the reasons for the conflicts in Northern Nigeria. Most people in this area refuse to accept

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[90] Steven Brion-Meisels, "Use Cooperative Conflict Resolution," in *Just Peacemaking: the new paradigm for the ethics of peace and war* ed. Glen, Stassen (Cleveland: Pilgrim Press, 2008), 71.

[91] Steven Brion-Meisels, "Use Cooperative Conflict Resolution" in *Just Peacemaking*: the new paradigm for ethics of peace and war, ed. Glen, Stassen. (Cleveland: Pilgrim Press, 2008), 73.

Western education because they believe it would corrupt the minds of their children. As a result of this refusal of education, many people engage with farming and rearing of cattle. Due to the level of poverty, they are naturally inclined towards violence. In order to improve lives in rural communities and for those living on the margins, the government must address societal challenges and improve living conditions.

The government can build a thriving sustainable economy with enhanced social inclusion by providing energy and irrigation systems for farmers to boost their agricultural output, building trade learning centers, supporting local industries, and providing small business loans. According to Alan Geyer "Development needs to be concerned with building up and cultivating human persons and communities as wholes."[92] When there are improvements to the standard of living, conflict is drastically reduced. If living conditions are improved in Northern Nigeria, the Muslim youth will refuse to join terrorist groups such as Boko Haram and will not resort to violence or be easily manipulated by politicians and religious leaders.

4. Advocating for Democracy, Human Rights, and Religious Liberty

Military regimes and oppressive governments have led many African dictators to retain power longer than was intended. The apartheid government in South Africa, which oppressed people for decades, came to an end as a result of nonviolent resistance by activists around the world. In India, Gandhi used nonviolence to fight for democracy and independence from British colonial rule. A democratic government that allows political and religious freedom is peaceful because it empowers citizens and gives them the right to make decisions about their future

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[92] Alan Geyer, Acknowledge Responsibility for Conflict and Injustice and Seek Repentance and Forgiveness" in *Just Peacemaking*: *the new Paradigm for ethics of peace and War*, ed. Glen, Stassen. (Cleveland: The Pilgrim Press.2008), 110.

leadership. Therefore, it is crucial that Nigerians oppose any attempts at military takeovers and insist on democratic governance.

5. Taking Independent Initiatives to Reduce Threats

This strategy reduces tension when opposing groups are actively engaged in negotiations. The initiatives involve independent organizations reaching out to other involved groups to explore different ways of bridging gaps and avert war. Although it may appear challenging, it is an effective method that can eventually secure peace.

Independent initiatives help deescalate tensions, especially when there are misperceptions and distrust. There are several peace organizations in Nigeria that are working to establish peace and stability within the country, especially in the city of Jos in Plateau State. The Center for Peace Advancement in Nigeria, for example, works to foster the peaceful coexistence of different local communities, creating an environment for dialogue and peacebuilding. This organization has been working for peace and stability among the Muslim and Christian communities that have lived side-by-side for many years in Jos. I believe that the Center for Peace Advancement in Nigeria will succeed if there is adequate support from the government and improvements in providing basic necessities and infrastructure.

6. Acknowledging Responsibility for Conflict and Injustice and Seeking Repentance and Forgiveness

One of the criteria of just war theory is *jus post bellum*, or the obligation of the nation that waged the war to rebuild the infrastructures of, make peace with, and ask for forgiveness from the other nation. Political forgiveness can bring lasting peace between nations or between communities. Stassen cites the speech of the German president Von Weizsäcker (1933–45), "We cannot commemorate the 8th of May without making ourselves aware of how much conquest of

self the readiness for reconciliation demands of our former enemies. Can we really identify with

the relatives of those who were sacrificed in the Warsaw Ghetto or the massacre of Lidice? Who

could remain innocent after the burning of synagogues, the looting, the stigmatizing with the

Jewish star, the withdrawal of rights, the unceasing violations of human worth? As human

beings, we seek reconciliation. Precisely for this, we must understand that there can be no

reconciliation without memory."[93]

    This presidential speech was well-received not only by the Jewish community but also by

the international community. A peace education program promotes the idea that healing the

wounds of oppression and trauma begins with the oppressor remorsefully acknowledging their

sins, asking for forgiveness, and then—if necessary—offering restitution. This process of

reconciliation is also related to moral theological teachings, which advocate for acts of restitution

for the forgiveness of sins. Lisa Schirch pointed out the importance of cultural symbols in the

reconciliation process, observing that "in many traditional and tribal communities, reconciliation

between clashing tribes and the collective healing of trauma may take place over the sacrifice of

a cow or goat through a community ritual. In Kenya, for example, tribes perform the sacrifice of

a white bull and share a meal together in a ritual of reconciliation to put violent conflict behind

them and move forward with peaceful relations."[94] Peacebuilding requires appealing to people's

beliefs, emotions, and senses through their cultures and traditions. Truth and reconciliation are

necessary in Nigeria because of the recent conflicts that have polarized the nation. The continued

killing of farmers by Fulani herdsmen in Benue, Taraba, and Plateau requires intervention to

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[93]Alan Geyer, Acknowledge Responsibility for Conflict and Injustice and Seek Repentance and Forgiveness" in *Just Peacemaking*: *the new Paradigm for ethics of peace and War*, ed. Glen, Stassen. (Cleveland: The Pilgrim Press.2008), 81.

[94] Omer, A. and Appleby, S. and Little, D. Ed. *The Oxford Handbook of Religion, Conflict, and Peace building.* (New York: Oxford University Press, 2015), 522.

save lives. Peace education insists on organizing a reconciliation program that facilitates the acknowledgement of sins, the healing of wounds caused by sins, wrongdoers seeking forgiveness, and the encouragement of respectful and understanding dialogue and peacebuilding. This reconciliation program should be seen as advocacy for peaceful co-existence as well as an invitation to all to rebuild national unity.

7. Reducing Offensive Weapons and Weapons Trading

Many third world countries such as Nigeria do not produce weapons. However, there is a huge arms trade in African countries that has become a complex problem. Prohibiting or at least reducing the arms trade and discouraging incentives to wage war will end the constant fighting in Africa. Many wars could have been avoided if external countries had not agreed to supply weapons. Terrorist organizations have destroyed economic development as well as countless lives, especially in Nigeria. Hence, peace education must lobby for strong policies and regulations against the use of arms by civilians and unequivocally oppose the use of arms in resolving national or community issues.

8. Encouraging Grassroots Peacemaking Groups and Volunteering Associations

Peacemaking is not just an individual process but a commitment by the community toward peace for all. Peace education aims to create awareness and build solidarity against injustices or oppressive governments. Since peacemaking groups have the right and the ability to file petitions against anyone who is suppressing the rights of others, they act as watchdogs against oppressive governments. There are numerous human rights organizations, such as Amnesty International, Human Rights International, and the Democracy Network, that pressure governments and advocate for human rights. This is the reason I believe peace education programs will enlighten youth to explore some of the organizations as resources that supports

human rights in a nonviolence way. Education has the power to encourage human development and reveal new horizons for a better future where human dignity is honored and respected and the installation of democratic governments is facilitated.

9. Working with Emerging Cooperative Forces in the International System

As the handling of international conflicts has become an increasingly complex issue, the value of an international system for peacebuilding cannot be underestimated. An international system functions as a system of rules and practices that govern relations between participating nations. While this may not be directly applicable to individual local communities in Nigeria, the knowledge and the roles of these organizations can be translated to any given situation. Recently, the Nigerian branch of Amnesty International reported the government's human rights abuses to the international body. According to Osai Ojigho "The ground investigation by Amnesty International has confirmed that the Nigerian army and police killed at least 12 peaceful protesters. The killings took place in Lekki and Alausa where thousands were protesting police brutality"[95] Such awareness helps stem the severity of the government's oppressive actions. The goal of peacemaking is to solve the roots of conflicts, especially with regard to territory, natural resources, and strategic positions. However, there have been cases of abuse and corruption within the international system. Stassen stated, "For purposes of just peacemaking in the international arena, one needs to be wise as a serpent—that is, aware of the nature of the current international system, cognizant of its possibilities for good and harm, ready to sustain it

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[95] Osai Ojigho, "Nigeria: killing of Endsars protesters by the military must be investigated", Amnesty International October 21, (2020):1 Accessed on December 10, 2020. https://www.amnesty.org/en/latest/news.

where it is vital and valuable for peace, ready to try to reform and develop it where it is inadequate or corrupt and to oppose it where it is actively evil or dangerous."[96]

There is a significant difference between an international organization and a local community; internal conflicts are more easily resolved than international ones. Numerous international organizations that support peacemaking, such as the North Atlantic Treaty Organization (NATO), the European Union (EU), the African Union (AU), and the United Nations (UN) have achieved substantial success in peacekeeping efforts. However, recent developments in politics and rules of engagement in some countries have raised doubts as to whether peacebuilding is the goal of the international system. For example, the involvement of NATO in the Libyan Crisis failed to achieve peace in that nation. Countries that have participated in the conflict were primarily interested in gaining control of Libya's oil reserves rather than in peacekeeping efforts. The political situation in Libya at present is extremely complicated because of various groups fighting each other for the leadership position.

10. Strengthening the UN and International Efforts for Cooperation and Human Rights

The UN's achievements with respect to its global peace initiatives, especially regarding the safeguarding of human rights in independent nations, have been notable and must be encouraged. When the need arises, the UN coordinates humanitarian relief services for peacekeeping through its various agencies. Other peacebuilding organizations should support these peace initiatives when they decide to intervene for humanitarian purposes in countries torn

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[96] David Bronkema, "Foster Just and Sustainable Economic Development" in *Just Peacemaking, the new paradigm for the ethic of peace and war*, ed. Glen, Stassen, (Cleveland: The Pilgrim Press 2008), 134.

apart by violence. The current situation in Nigeria is overwhelming and may worsen if the UN

fails to respond to the numerous pleas for intervention.

According to Stassen, "an approach to just peacemaking must include a willingness to

abridge the sovereignty of states in cases where human rights are egregiously violated."[97] The

UN provides a forum for international debates on human rights regulations and demonstrates the

importance of social justice and peace. The peacemaking role of the UN has inspirational for

emerging local organizations, and peace education seeks to understand how the UN carries out

its mission of peacemaking and peacebuilding. Hence, integrating principles of the UN's model

of engagement into my peace education is crucial.

The aim of my peace education program for Nigeria is to build a foundation for the

pursuit of peace to avert violence between communities and to eliminate the violence embedded

in Nigerian social and cultural institutions. Stassen's ten steps for a practical, strategic

peacemaking approach have proven to be successful. While not all the steps are applicable to

Nigeria, I found the concepts useful and meaningful for the peace education program as they

demonstrate practices capable of bringing about social change. The success of peace building in

any society begins with reconciliation, truth telling and forgiveness. In my peace education

curriculum, I pointed out that healing the nation is very important and it is very necessary to

engage in reconciliation in the attempt to rebuild a new Nigeria.

The Truth and Reconciliation Commission and National Healing

The history of the South African government is marred by racism, ethnic conflict,

marginalization, and oppressive rule that led to anarchy and strife and drove South Africans to

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[97] Paul Schroeder, "Work with Emerging Cooperative Force in the International System" in, *Just Peacemaking*: *the new Paradigm for the ethic of peace and war*, ed. Glen, Stassen. (Cleveland: The Pilgrim Press, 2008), 154.

oppose apartheid. Several human rights groups, such as the Black Consciousness Movement and the Liberation Movements, were also involved in the fight for liberation. However, it was Nelson Mandela who, with his Anti-Apartheid Movement, became the main proponent of the revolution to force the government to relinquish power and call for democratic elections.

Following the independence of South Africa, the Truth and Reconciliation Commission was established. One of the most important tasks of this commission was to conduct "truth-telling" or "open hearings" of the violations and acts that were committed. Mark Altman and Tobias Winright explained, "The Truth and Reconciliation Commission has many goals, including investigation, facts finding, acknowledgement, and testimony; understanding of causes; and healing. There is a quest to understand what went on and why, to reach some sort of consensus about historical narrative and focusing on the value for the future of society, and to establish, on the basis of that consensus, values and commitments for a fresh start."[98] According to Desmond Tutu, "The Truth and Reconciliation Commission was born of a spirit of public participation, as the new government solicited the opinions of South Africans and the international community regarding the issue of granting amnesty as well as the issue of accountability in respect to the past violations and reparation for victims."[99] Once the Truth and Reconciliation Commission concluded its hearings, it was a new beginning for South Africans. I maintain that a similar commission should be established to address the issues of injustice and violence in Nigeria.

Dialogue and Reconciliation for Nigerians

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[98] Allman, M. and Winright, T. *After the Smoke Clears: The Just War Tradition and Post war Justice.* (New York: Orbis Books. 2010), 109.
[99] Tutu Desmond, "Truth and Reconciliation Commission, South Africa: South African history," Brittanica.com, (1984): accessed June 10, 2020, https://www.britannica

Justice, fairness, and equity are the three major components that will help build a strong

nation. In 2014, the Nigerian government organized a national conference with representatives of

different ethnicities, professions, religions, and socio-cultural groups. Their discussions focused

on the future of Nigeria as a country. I had initially believed that one of the reasons for this

conference was to set up a national reconciliation commission for Nigeria. However, the

organizers did not consider this important or necessary. Today, Nigeria is undergoing a human

rights crisis. One of the strategies of the healing process is to give equal opportunities for

education to all ethnic minorities. It is important to recognize that in an ethnically stratified

country like Nigeria, education is a privilege reserved for the children of the elite and dominant

groups. Such educational inequality has prompted conflicts in some communities. Patricia

Justino, with reference to UNESCO policy, affirmed that "from the perspective of equity theory,

conflicts derive from experienced injustice in the society. People are often drawn into conflict by

direct experience of social and economic injustice."[100] Healing in Nigeria can only take place

when political justice occurs through reconciliation. As such, I appeal for an entity similar to the

South African Truth and Reconciliation Commission so as to enable different tribes and ethnic

nationalities to state their grievances and reasons for conflicts or violence; after exposure of these

grievances, there would be a search for solutions for a way forward. It is important that the

commission address the issues of ethnic, political, and religious injustices perpetuated by those

who have been holding power in Nigeria for decades. According to Paulo Freire, "Poverty and

social oppression may not lead directly to war, but they certainly are not conductive to peace."[101]

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[100] Patricia Justino, "How Does Violent Conflict Impact on Individual Educational Outcome? The Evidence So Far," United Nations Educational, Scientific and Cultural Organization (UNESCO) (2014): accessed 20, 2020, https://unesdoc.esco.org
[101] Paulo Freire, *Pedagogy of the Oppressed* (New York: Continuum International Publishing, 2006), 2.

Manipulation, dehumanization, and oppressive government measures must be resisted both by the commission and by Nigerian citizens.

The narratives of the civil war from 1966–1970 between the Igbo tribe and the Nigerian government, in which the Yoruba tribe joined the dominant Hausa tribe to commit genocide against the Igbo people living in Western and Northern Nigeria, left many bitter feelings among the Igbo people. Moreover, there has been no reconciliation process to address injustices such as the massacre of the Biafran people. In his account of the event, Alex de Waal wrote, "Despite protest from humanitarian agencies, the blockade continued. It is estimated to have caused the deaths of one million people, largely due to malnutrition and disease. Threatening language from several military leaders raised fear of an imminent genocidal massacre. Benjamin Adekunle was quoted as saying, 'we shoot at everything, even at things that do not move.' Belief in the Nigerian government's genocidal objectives became a core tenet of emergent Biafran nationalism."[102] However, many Nigerian communities also want to renounce prejudice and embrace each other. According to Duane Friesen, the need for reconciliation is woven into the basic principles of Christianity. Friesen stated that people should be guided by "Nonviolent interpretation by extending the meaning of who are God's people universally to include even God's enemies. Love is to be shown to enemies, for they are objects of God's saving activity, potentially members of the covenant community . . . In demonstrating an alternative to revolutionary violence, Jesus Christ introduces into the historical process the possibility of genuine reconciliation. Genuine reconciliation is possible because love overcomes all barriers,

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[102] De Waal Alex, "Nigeria: Civil War and Mass Atrocity," World Peace Foundation, (August 7, (2015): 1 Accessed on June 20, 2019. https://sites.tufts.edu/atrocity/war

even the barrier between enemies."[103] Glen Stassen confirmed that "the Truth and Reconciliation Commission of South Africans was an example of citizens' courage in undertaking a struggle with the complexities of political forms of the justice, forbearance, empathy, and hope for reconciliation inherent in the definition of forgiveness."[104]

The recent killings by terrorist groups like Boko Haram and by Fulani herdsmen have reinforced the violence and hatred between tribes. My peace education program is a platform for healing and advocates for reconciliation among the many Nigerian tribes to rebuild unity and peace.

Conflict Resolution through Peace Education Week

The development of the communities or cities in Nigeria requires the cooperation of all citizens to meet the economic and social needs for an environment of peace that can foster change in relationships and new opportunities, referred to by Jim Wallis as "Signs of Transformation." According to Wallis, "These are nonviolent opportunities for creative solutions in moments of tension and in relation to all social and political problems . . . these signs include assigning priority to the poor, highlighting compassion and breaking down divisions between Us and Them, ensuring that community becomes the moral foundation for economics and a host of other things as well such a reverence for the whole creation, joy and hope."[105] This is why it is necessary to begin building healthy relationship which will promote love, justice, equality, and respect. It is important that individuals learn how to resolve conflicts and problems in a nonviolent manner from school age so that they can develop a critical and creative understanding

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[103] Friesen, D. *Christian Peacemaking and International Conflict: A Realist Pacifist Perspective* (Pennsylvania: Herald Press. 1986), 89.
[104] Stassen, *Just Peacemaking*, 104.
[105] Wallis, J. *The Soul of Politics* (New York: Harcourt Brace Press, 1995), 175.

of solving problems. David Barash proposed, "The troubling relationship of human beings to their natural environment must also be reworked, perhaps in a fundamental way. Peace education advocates for the preservation of the environment. This is because the environment can be a determinant factor for a peaceful habitation. A world at peace must be one in which environments, human rights, and economic issues all cohere to foster maximum wellbeing."[106] Allman and Winright argued, "If the primary goal of a just war is a just lasting peace, and if the primary goal of the reconciliation phase is to transform adversarial relationships into relationships of respect, trust, and ultimately friendship, then a formal apology is a necessary condition of the settlement process. Just as there can be no forgiveness without admission of guilt, so, too, formally warring parties cannot reconcile without expression of regret."[107] The principles guiding cooperative conflict resolution in peace education are key components for peacemaking and peacebuilding. These principles may include recognizing and respecting cultural differences, carefully listening to complaints and feelings, refraining from judging others' behavior as well as individuals from their culture, rediscovering the similarities and the uniqueness of different groups, and seeking forgiveness and reconciliation. According to Stassen, "Human beings are not isolated individuals. Facilitating and transforming relationships is at the heart of sustainable development. First, development requires attention not only for many basic materials needs but also to how poor people can identify, manipulate, and create resources— including political, social, and cultural resources- in new ways."[108] Therefore, in my view, peace

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[106] Barash, *Approaches to Peace*, 201.

[107] Allman, M. and Winright, T. *After the Smoke Clears: The Just War Tradition and Post war Justice*. (New York: Orbis Books. 2010), 112.

[108] David Bronkema, "Foster Just and Sustainable Economic Development" in *Just Peacemaking*, *the new paradigm for the ethic of peace and war*, ed. Glen, Stassen, (Cleveland: The Pilgrim Press 2008), 144.

educators should set aside a "Peace Education Week" to highlight the activities of the program, with three days of evening activities for the entire school and students' parents as guests of honor. Students will be selected to present papers and perform plays, while others will compose and perform songs related to peace. Prior to this week of celebration, students will prepare for the activities during an after-school program for two hours each week. The ceremony will start with two peace education students presenting their respective papers on the topic of "The emerging need for peace education in Nigerian schools." The students will highlight the importance of implementing peace education in schools and how peace education is capable of changing lives. As Betty Reardon said, "Responsibility is the most essential active peacemaking capacity, one that requires as preparation rational, meditative and interpretative reflection."[109] Students will then present a drama about the destruction of Christian homes by Muslim youth who were misled into violence. The focus of this drama will be on the anticipated reconciliation brought about by the leaders of the Muslim and Christian communities after the conflict. The aim of the presentation is to demonstrate the importance of healing, forgiveness, reconciliation, and how strategies of nonviolence can be used to restore peace. It is a moral obligation for all people to promote peace and end violence in their homes because every Christian is called to be a peace builder. In his 1983 pastoral letter titled "The Challenge of Peace: God's Promise and Our Response," then-Catholic Bishop of New York Cardinal Timothy Dolan wrote, "Peacemaking is not an optional commitment. It is a requirement of faith. We are called to be peacemakers not by some movement of the moment, but by our Lord Jesus."[110]

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[109] Reardon, *Comprehensive Peace Education*, 62.
[110] "The Challenge of Peace: God promise and Our Response," (paper presented at National Conference of Catholic Bishop (NCCB), Washington D.C, 1983), 53.

Allman and Winright emphasized the power of forgiveness and healing, claiming, "Forgiveness is the heart of the reconciliation process. It does not excuse or make light of the wrongs done; in fact, it brings them to light."[111] Forgiveness liberates the victims and brings inner peace to their being. This is a reflection of Wink's views, who said that in the words of Pope Paul VI in his 1984 World Day of Peace Message, "If we celebrate forgiveness can we fight one another endlessly? Can we remain enemies while we invoke the living God? If Christ's law of love is our law, shall we remain silent and inert while the wounded world looks to us to join the front ranks of those who are building peace?"[112] Pope Paul VI's admonition is a challenge to everyone—including school students—to focus on peacebuilding, beginning with forgiveness and reconciliation. Haig Khatchadourian identified the admission of guilt and taking responsibility as the first and most essential step toward peacemaking. He stated, "Acknowledgement is required not only because it may lead to the repair of wrongful losses but also because it constitutes recognition of equal rights of the injured party. Denial of wrong is a continuing affront to the dignity of the victim."[113] Rituals are very powerful and prominent in African cultures and religions. According to Scott Richard and Everett Washington, "Ritual has been an integral part of human life since antiquity and its significance and influence on humanity cannot be overstated. While religious ritual was often dismissed by modern scholarship as a mere social phenomenon with no inherent power in and of itself, in postmodernity, it appears that the benefits of ritual performance have been rediscovered anew. A relative increase in the number of

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[111] Allman, M. and Winright, T. *After the Smoke Clears: The Just War Tradition and Post war Justice.* (New York: Orbis Books. 2010), 113.

[112] Gremillion, J. "Address of His Holiness Pope Paul VI to the General Assembly of the United Nations," in the *Gospel of Peace and Justice* (New York: Orbis Books, 1976), 384.

[113] Gremillion, J. "Address of His Holiness," 330–31.

chaplain referrals for ritual related services in recent years, for example, may be one of the various reactions to this discovery of the power of ritual in healthcare."[114] Scholar Jonathan Smith maintained that a "ritual is essentially an activity that generates the sacredness of a place . . . it is a controlled environment into which meaning and efficacy are imbued by human agents."[115] Smith explained that in the hierarchical structure and temporal realities created through ritual, a sacred space is generated or replicated and efficacy, meaning, order, and empowerment are gained.

Therefore, I recommend a hand-washing ritual during Peace Week in which participants dip their hands into a large bowl of water as a symbol of purification from all forms of violence. The impact of this ritual will be viewed as a covenant for peace. This is the most important aspect of the ceremony because it relates directly to the idea that each individual is taking part in the establishment of a covenant of peace.

The last event of Peace Week is a pledge to support peace. Such commitments include the renunciation of violent actions and the securing of a pledge of nonviolence. The ceremony will close with a benediction from the chief imam of the Muslim community and the pastor of the Christian community. In the words of Allman and Winright, "Religions are also uniquely suited to address post-war reconciliation in a practical manner. Religions ground the reconciliation process on something much larger than mere political interest. Drawing on centuries of religious texts, symbols, and rituals, religion grounds post-war reconciliation in the

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[114] Richard, S. and Washington, E. "The Need for Evidence-Based, Spiritually Oriented Psychotherapies," *Professional Psychology: Research and Practice* 41, no. 5 (2010): 363–70. Accessed July 20, 2019. http://www.healthcarechaplaincy.org/templeton-research.
[115] Smith, J. *To Take Place: Towards Theory and Ritual* (Chicago: University of Chicago Press, 1992), 2.

nature of God. Nearly every religious tradition has a theology of forgiveness and reconciliation, as well as powerful symbolic mechanisms that prod people to seek and grant forgiveness."[116] The ceremony will mark the end of the peace education classes and program for that year.

Thus, the peace education curriculum is designed as a guideline that nurtures students in the development of new paradigms, attitudes, and behaviors that promote values and methods of conflict management without violence. Peace education is not only related to attitude-building but also to the cultivation of behavior reflected in the cognitive and affective aspects of human life.

Formation of Peace Clubs in High Schools

Introducing mediation and dialogue in schools will nourish new perspectives on peacemaking for both students and their parents. My experience from the pilot class that I organized with the teachers of schools in the state of Imo gave me additional insight into the formation of peace clubs in schools, which can promote mediation skills for resolving minor problems among classmates or groups. The members of these clubs have the responsibility to act as mediators in disagreements among students. Mediations occurs through a discussion between students regarding how to resolve disagreement. Such practical peacemaking skills within the school environment will consolidate the cultivation of peace among students as well as bring about a culture of inclusion.

The curriculum of the peace education program helps prevent violence and resolve conflicts among communities. The program is designed to use the practical experience of people who succeeded in the transformative peace process to engage with their children through the education system.

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[116] Allman, M. and Winright, T. *After the Smoke Clears: The Just War Tradition and Post war Justice.* (New York: Orbis Books. 2010), 117.

CHAPTER 6

Methodology

For my study, I chose a descriptive survey design to test the hypothesis and provide answers on the subject of inquiry. I chose this design because it helps the researcher collect data to describe an existing population, making it appropriate for educational research. Descriptive statistics qualitatively summarize the basic features of the data collected, but it does not allow conclusions to be drawn beyond the data collected.

My data analysis started with the calculation of descriptive statistics for research variables. I chose the descriptive statistics method because I am determining my claim from the sample of people who adopted my peace education curriculum in high schools. Generally, in my sample technique, based on the questionnaires in which participants voluntarily answered. I employed the mean which is the average of the data set, while the mode is the most common number of the set of numbers. The median is the middle of the set numbers. In order to discover the average which I consider as the middle, then, I add up the numbers and divide it by the numbers of the items. The average after the calculation becomes the means. I have demonstrated in the table below.

The survey was conducted in the state of Imo in Nigeria in six secondary schools with a population of 6,000 students. Due to the logistics involved, I reduced the survey to 600 students. Through random sampling, I collected data from 600 participant in the survey. This sampling survey technique was a pilot process for testing used to verify the acceptability and possibility of peace education programs in Nigerian high school curricula.

The questionnaire was titled "Participant Responses to Introducing Peace Education in Nigerian High School Curricula." The questions were based on introducing peace education into

Nigerian schools, and the responses proved very useful. The survey was based on 10

questionnaires, and a 4-point Likert scale was used for analysis (where 1 was "Strongly agree," 2

"Agree," 3 "Strongly disagree," and 4 "Disagree"). This structure formed the basis for the data

collection. To analyze the results of the survey and determine whether a peace education

program is necessary to resolve conflicts in Nigeria, I adopted a descriptive statistical method to

verify the distribution of the responses. I employed frequency distribution, the mean, and

standard deviation to answer the research questions. The Z-score was measured by analyzing the

hypotheses at a 0.05 significance level. Thus, when the mean was equal to or more than 2.50, it

was considered "Agree," but when the mean was below 2.50, it was considered "Disagree."

CHAPTER 7

Results and Observations

Evaluating the Results

Table 1. Research Questions

No.	Questions	SA (%)	A (%)	SD (%)	D (%)	
1	Do you support peace education in the high school curriculum?	300	240	30	30	600
2	Do you think your religion will encourage peace education?	330	220	30	20	600
3	Do you agree that religion has a role to play in peace education?	400	180	10	10	600

Note: SA = Strongly Agree, A = Agree, SD = Strongly Disagree, D = Disagree, M = Mean

The results of the analysis of the answers given for questions 1 and 2 in Table 1 indicate that 540 students were in full support of peace education being introduced in school curricula, while 550 of the students agreed that their religion would encourage the introduction of peace education programs in their schools.

The results of the final question indicate that 580 of students and teachers agreed that religion has a role in the peace education process. The mean of the answers in Table 1 is "Agree" I interpret this rating of students' support for the introduction of peace education in high school

curricula as an indication that they believe peace education will provide a solution to the violence in Nigeria.

In my verifications, I made these additions and division. (300+240+30+30= 600÷4 =150 (mean or the average.) The medium is the addition of the numbers at the middle and dividing them by 2. (240+30=270÷2= 13.5%) while the mode is the common or frequent number which is 15.

Respondents believed that peace education could resolve religious intolerance and that peace education is a foundational program designed to improve the lives of students as well as those living in their communities through education.

Table 2. Research Questions, Part 2

No.	Questions	SA (%)	A (%)	SD (%)	D (%)	Total
1	Do you agree that peace education can resolve problems of religious tolerance?	300	265	15	20	600
2	Do you agree that peace education is capable of reforming students?	400	188	12	10	600
3	Do you agree that peace education can reduce conflicts in Nigeria?	420	160	10	10	600

Note: SA = Strongly Agree, A = Agree, SD = Strongly Disagree, D = Disagree, M = Mean

The answers to the first question in Table 2 indicate that 565 of participants agreed that peace education would resolve the issue of religious intolerance, implying that participants both agreed that peace education has the capacity to transform and that they advocate for religious freedom and human rights. Students who are knowledgeable and value diversity will not be prone to engaging in violence against people of other religions. In question 2, 588 of the participants agreed that a peace education program is capable of reforming students' attitudes. For question 3, a total of 580 of participants agreed that peace education programs could reduce conflicts. The mean or the average is realized when we add up the sum and divide it by the total numbers in the columns (300+265+15+20=600÷4=150 average), indicating that the general position of participants is "Agree."

Table 3. Research Questions, Part 3

No.	Questions	SA (%)	A (%)	SD (%)	D (%)	
1	Do you agree that peace education can foster justice?	360	210	15	15	600
2	Do you agree that peace education can foster economic stability?	260	300	20	20	600
3	Do you agree that peace education is not the same as civic education?	240	200	10	10	600

Note: SA = Strongly Agree, A = Agree, SD = Strongly Disagree, D = Disagree, M = Mean

In other to get the average, I made the following calculations: 260+300+20+20=600÷4 =150 (the mean); this average is very important to determine the number of people who wish to adopt a peace education program.

This table focuses on the general, especially the justice system and economic sustainability. A total of 570 participants agreed that peace education is capable of fostering justice, while 560 agreed that peace education could foster economic stability Participants believed that war and violence disrupt the economic environment and that these must be avoided for any nation to achieve economic growth. There have been previous efforts toward instituting peace programs, but the government approved them as civic education subjects to be taken in schools. Civic education focuses on social studies and other necessary informations about civic responsibilities. I added "civic education" in the questionnaire in order to distinguish the subject from the peace education program, and 440 participants agreed that civic education is not the same as peace education. The mean is within the benchmark, which implies that participants agreed that peace education is not the same as civic education.

Results of the Pilot Program and Research

The Nigerian Ministry of Education and the Education Management Board have mandated that civic education 2009, social studies 1963, current affairs 1960, and religious studies 1800, be taught as subjects in high schools. However, the teaching of these subjects has not solved the persistent conflicts in Nigeria, and peace education was never a mainstream subject in school curricula.

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I organized a ten-day pilot program with teachers from different high schools in Imo State. The pilot class was divided into morning and evening sections to accommodate all the topics compatible with a twelve-week Nigerian term of classes.

Observations

There was much enthusiasm about the pilot class because many of the participants were aware of the topic and interested in participating in peace education. I observed curiosity in their faces. The subject was welcomed, especially when I explained postcolonial violence and the influence it had on the Nigerian system of government. Discussing the history of violence in Nigeria was not easy as many students reacted with sadness. It was like reopening wounds, especially when I mentioned the recent terrorist attacks by religious extremists. Some of the participants made significant contributions when I asked them to pinpoint the causes of violence in Nigeria. Their responses were very meaningful, listing poor governance, poverty, injustice, illiteracy, nepotism, religious and ethnic differences, and so forth. The participants were focused and courageous in addressing the issues. Initially, every ethnic group felt that they have been marginalized and the topics were interpreted as a discussion of their own situation. I noticed that there was substantial interest in the causes of violence in Nigeria, especially when I spoke about religion and ethnicity. The majority of participants knew that religious extremism is a key factor of the violence in Nigeria.

The discussion of the various failed attempts by the government to prevent violence or reduce it was also interesting. The participants affirmed that the government's efforts have not been effective in solving violence.

The discussion of nonviolence was very exciting for the participants because they had not yet had the chance to develop significant knowledge on the subject. The sections on Martin

Luther King Jr. in the United States and Gandhi in India and how they used liberation strategies of nonviolence were provocative and inspiring. The topics raised awareness of the power of nonviolence in bringing about social change and reaffirmed the importance of the collective rights of the masses.

Considering the situation in Nigeria, I suggested that it is necessary for reconciliation to take place in the country. The majority of participants supported the idea, believing that truth and reconciliation would bring about lasting peace. There were, however, a few who questioned the efficacy of the program, asking me whether Islamic leaders in the community would be willing to accept such ideas. I assured them that Islam as a religion holds that Muslims have the obligation to strive for peace and thus would likely be willing to discuss a move towards long-lasting societal peace. The goals of peace education were another exciting topic; when I outlined what peace education intends to achieve—violence prevention, economic development and sustainability, improvement of social justice, democratic governance, and restoration of the environment—the participants' enthusiasm increased.

Glen's 10 steps garnered significant attention as a tested nonviolent strategy used in different parts of the world that could also be used in Nigeria. The topic was extensively analyzed and embraced. Participants believed that the 10 steps will be helpful within the Nigerian context.

Conflict resolution through peace education was a groundbreaking topic because it involved debates; presentations on the "Emerging need for peace education in Nigeria"; and dramatic representations of conflict, reconciliation, and forgiveness. Some participants became emotional because the plays reminded them of an incident in a local Muslim and Christian community. According to the participants, the most beautiful component of the ceremony was

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the individual pledge to nonviolence, which could be understood as a public confessional statement for positive change in the society. The participants expressed their deep appreciation for the time and energy invested into organizing the seminar and all they learned. I thus confirmed that the participants wished that the Ministry of Education would approve peace education as a stand-alone subject in high school curricula. I summarize the outcomes of the pilot as follows.

Awareness and Transformation

The program created awareness of how the ruling class consciously exploits working-class citizens by dividing them and diverting their attention away from the real problems confronting them. The participants confirmed the impact of peace education classes, and the transformation skills were special because of the benefit of the innovative skills that were taught in promoting a culture of peace. They realized that the manipulation of ethnic differences reflected the fears of the ruling class regarding the potential of the working class and the capacity of class to unite the nation beyond ethnic lines. Participants were made aware of multiple definitions of peace, particularly beyond the traditional sense of peace as the absence of war. Additionally, participants developed capacities to deliberate and discuss peace education in depth. They felt that peace education has a creative force that transcends other social sciences because of its capacity to raise awareness, change behavior, and build relationships among students and teachers. Participants also testified the importance of peace education in rebuilding broken relationships between communities. Participants agreed that peace education is capable of integrating students because the topics focus on restoring the dignity of each person and universal rights, thereby creating an atmosphere of respect and discipline in the school.

Sense of Justice and Self-Identity

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The program provided participants with the opportunity to discuss the meaning of justice and fairness and how the two should be applied in society. The participants also acknowledged that the most important strategy for introducing peace education in Nigeria's high schools is dialogue, which encourages participation and empowerment and gives everyone a sense of identity. According to the participants, dialogue helped them share their experiences about social issues and how they were affected by challenges like tribalism and nepotism. The participants also affirmed that the teaching techniques utilized in peace education nurture students' and teachers' relationships and allow students' voices to be heard. The participants acknowledged that the peace education process has the capacity to reform because of its engagement with critical thinking, which enables students to analyze the consequences of their actions. They also acknowledged that peace education is an important element for human development that promotes human rights by cultivating and maintaining a peaceful society. One of the most interesting parts of the discussion on peace education dealt with mainstream gender equality in peacemaking as participants conducted a critical analysis of the propagation of patriarchy in Nigerian culture.

Value of Nonviolence, Self-Development, and Assessment Skills

During discussions, participants reflected on the importance of peace education for students and how awareness of peacemaking is inspiring towards new knowledge and participants believed that skills related to nonviolence in peace education studies will help students acquire new knowledge, particularly in terms of self-development and assessment, that will empower them to discover other powerful tools against the use of violence. These skills derive from the pedagogy of peace education that fosters close relationships between students and teachers and stresses students' ability to express themselves without fear. The evaluation of

the curriculum and instruction techniques underlies peace education's effectiveness in realizing

its goals, objectives, content, and pedagogy.

Reducing Inequality and Ethnic and Cultural Intimidations

As a nation, Nigeria has paid insufficient attention to the role of the culture embedded in

traditions and institutions and its impact on peacebuilding and development. The influence of

Western culture has devalued the power of African cultures in resolving the conflicts that have

besieged so many communities. Many leaders, especially in Nigeria, have manipulated their

nation's cultures and created tensions for selfish interests. According to Robert Melson and

Howard Wolpe, "The long-run patterns of overlapping inequalities have come to shape peoples'

life chances and their political perception. They have also had a tremendous impact on the

electoral politics of the country (Nigeria) and the composition of different governments. Under

conditions of scarcity, inequalities and uneven access to economic and political resources,

ethnicity has provided a convenient platform for political mobilization."[1] The participants

affirmed that conflicts are resolved through dialogue, compensation, and nonviolence. Dialogue

encourages active participation and compromise on certain conditions in the interest of peace.

According to the participants, there are some processes in conflicts that are resolved through

traditional community rulers or elders, such as royal highnesses, Emires, Obas, Eze, Igwes, and

other chiefs and mediators. Peacebuilding within communities enhances cultural diversity and

social development, and peace education will continue the existing peacebuilding processes. The

participants pointed out that the government's involvement in the traditional ruler appointments

in recent times has led to corruption and loss of morale among traditional leaders in resolving

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[1] Melson, R. and Wolpe, H. *Nigeria Modernization and the Politics of Communalism* (E. Lansing, MI: Michigan State University Press, 1971), 13.

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conflicts within their localities. Previously, the various communities appointed or elected their leaders, but recently, the government forcefully took of the appointment of community leaders, Eze, Igwes, Obas and Emirs and sometimes the government appoints someone the community disapproves. Violence has led to the breakdown of law and order in Nigeria. Participants stated that infrastructure has been destroyed beyond recognition, many lives have been taken, education and health services are in desolate conditions, and the environment has been damaged. Now, it is important to build a new foundation for social and economic life in Nigeria. Peace education has the capability to bring about the desired changes.

Regarding the impact of cultural social constructs on academic settings, the participants identified several cultural influences as obstacles to the learning process, especially among female students. One of the highlights mentioned by participants was the need to foster equality and promote diversity through peace education. Some African cultures promote sexism, ethnicism, and tribalism, and these social structures have continued to reinforce conflict and violence, particularly when people are treated unjustly. Rosemary Ruether suggested, "In sorting out our appropriate responsibility we have to recognize both the difference and the interconnection between individual and social evil. Sin always has a personal as well as a systematic side."[2] In line with this, we have the responsibility to resist the structural and social evils perpetrated in the name of preserving African cultures. Given that culture informs people's worldviews and their understanding of politics and economic relations, culture is capable of promoting or rejecting integration and can lead to conflicts.

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[2] Ruether, R. *Sexism and God Talk: Toward a Feminist Theology* (Boston: Beacon Press, 1983), 181.

Above all, enhancing and promoting genuine development, quality of life, and wellbeing by meeting basic needs can sustain peace-building and solve emerging conflicts in Nigeria.

Stassen's Ten Steps: A Resource for Classroom Discussion of Social Reforms and Nonviolence

Participants in the peace education pilot were taught to embrace inclusivity and democratic principles, which will enhance justice and support human rights protections. Stassen's ten steps for peacemaking were a helpful resource in classroom discussion of social reforms. These steps provided participants with new insights as Stassen's views revolved around the nature of reality, the self, the purpose of existence, and the principles governing human relationships. This increased awareness reflects how peace studies can fill an important gap within education in Nigeria.

Recounting the history of nonviolence was welcomed as a method for achieving the desired goals of the peace education program. According to John Cartwright, "Non-violent actions, including acknowledgement of responsibility, human rights, use of cooperative conflict resolution, preventing the sale of weapons of mass destruction and other arms, encouraging democratic governments, and promoting grassroots peacemaking activities and participation in voluntary associations."[3] These as well as the other steps in peace education were discussed and found to be inspiring and transformative.

The entire program raised participants' awareness of the multiple perspectives of peace, particularly beyond the traditional sense of peace as the absence of war. The discussion on developing a curriculum to address laws for cultivating and maintaining peace and other values

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[3] John Cartwright,"Support Nonviolent Direct Action. in *Just Peacemaking*, *the new Paradigm for the ethics of peace and war,* ed. Glen, Stassen. (Cleveland: The Pilgrim Press 2008)42.

was fruitful, especially regarding human rights protections and gender equality. Participants suggested that there should be constant re-training of teachers in formal and informal ways to adapt to the peace education framework and methodology. Constant praxis of reflection and skills is integral to peace education and will be beneficial for instigating change and hope for future generations in Nigeria.

Participants validated the program and its implementation because they understood the effectiveness of its strategies. Participants also understood peace education as being a living education—a collective, human, and dynamic process with the capacity to mobilize students and educators to pursue sustainable social and economic development and institutionalize peacebuilding in various communities. Kingsley Okoro noted that implementation of peace education as a foundational program will foster peacebuilding in local communities. Okoro declared, "The concept of peacebuilding in conflict and peace management is a viable means of preventing possible outbreak of armed conflict; it is also a way of guarding against re-occurrence and other emergencies in political development, humanitarian and human rights mechanism."[4] Thus, it is also important to support democratic principles that will ensure that political leaders are held accountable.

Affirmed Truth and Reconciliation as a Necessity for Nigerians

Participants believed that peace education is geared toward reshaping human behavior and refocusing moral and social action. Participants highlighted that peace education transcended our way of doing things and has the capacity to move a person to construct a community of peace where equality and human dignity are valued and respected. Considering the levels of

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[4] Okoro Kingsley, "African Concept of Inochi: A New Paradigm for Peace Education in the Contemporary Society," *Modern Social Science Journal* 2, no. 2 (2012): 87–112.

violence in Nigeria, one of the participants reaffirmed the need for a truth and reconciliation commission that would address past wrongs and foster healing among Nigerians. To restore peace, peace education must encourage instituting a truth and reconciliation commission to acknowledge the unjust killings, systemic injustices, ethnic and tribal protection of human rights, and permit peacebuilding.

The participants expressed their commitment to mutual respect, peaceful coexistence within their communities, and the promotion of religious tolerance among students and the entire community.

Equal Education Opportunities

One factor leading to conflict in Nigeria is the limited educational opportunities. Those who believe they were excluded from accessing education and other social and economic opportunities based on racial, cultural, and religious identities often resort to violence as an expression of their frustrations. In my case study, I realized that it is important to recognize moral values, equality, and rights as the basic principles for peace education. If equality and the rights of the individual are protected, violence in communities can be minimized. According to Kenneth Bush and Diana Saltarelli, "Some have argued that violence and conflict is the ultimate expression of the breakdown of a society's governance system and reconstruction rest primarily upon the renegotiation and rehashing a new system of governance at the community, sub national and national level."[5] The new system will be one where all are given equal opportunities to be educated, thereby relieving the injustices that contribute to conflicts within communities; this can be achieved by granting free education for all up to the high school level.

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[5] Bush, K. and Saltarelli, D. *Two Faces of Education in Ethnic Conflict: Towards a peace building education for children.* (ed) (Italy: Innocenti Research Center Press. 2000), 7.

CHAPTER 8

Conclusion

The violence and conflict in Nigeria have led to complete destruction of the entire social system. Innumerable human lives have been lost, and poor existing infrastructures have been ruined. This study investigated the possibility of introducing peace education into school curricula as a bridge to heal the wounds of division and conflict in Nigeria. This study emphasized an effective, long-term program designed to extend beyond individuals' time in school so as to embrace society as a whole. The long-term approach is a potent and dynamic solution that aims at changing the behavior of Nigerians. According to Okoro,

> Injustice and inequality have taken new and more aggressive forms. More people are dying of poverty today than ever before, unacceptable levels of poverty co-exist with small pockets of wealth between and within nations. Mother earth is groaning because of the many ways which we continue to exploit her . . . can we remain comfortable, silent when over three billion of God's people are caught in the web of poverty and death? However, it is quite undeniable that amidst the chaotic situation we human have a deep yearning for peace.[1]

Conflict brings economic losses, misery, death, destruction of property, and economic instability. According to Yusufu Turaki, "Nigeria by and large has not had a proper diagnosis of their national crisis, conflict and violence and the need to find a solution is important. All Nigerians, the ethnic, religious and regional groups have their own core values, their hidden authority codes that motivate, shape mold and define the moral character, attitudes, behaviors and social and spiritual practices and to understand the reasons for social crisis, conflicts and violence."[2]

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[1] Okoro Kingsley and Osunwoke, C. "Common Humanity Not Common Community: The Solution to Global Crisis," *African Journal of Political Science and International Relations* 7, no. 1 (2013): 12–23.

[2] Yusuf Turaki, "Historical Roots of Crisis and Conflicts in Nigeria with Reference to Northern Nigeria and Kaduna State," *Journal of Theology and Social Ethics* 2, no.1, (2012):18–22.

One of the most complicated challenges facing Nigeria is poor leadership, corruption, and the inability of the government to improve the living conditions of citizens. This challenge is due primarily to the fact that economic growth requires a dynamic process that is creative to achieve efficient development. Economic life is embedded alongside people's social and political development, and when this is destroyed by conflict and violence, sustainability becomes a substantial problem.

Additionally, inadequate government leadership has led to unemployment, violence, crime, and infrastructural decay and corruption. For a new Nigeria to emerge, there must be a total rejection of ethnic and religious bigotry, which has made unity within the country impossible to achieve up to this point. Looking at Nigeria today, the ties that once linked people have been broken and social solidarity has collapsed due to violent tensions created by the Boko Haram terrorist group and Fulani herdsmen. Many lives have been lost and property has been destroyed, resulting in increased poverty and economic hardship. The majority of Nigerians have been deprived of access to good education, further perpetuating poverty, generational mistrust, and insecurity among communities. Social solidarity is an integral component for the restoration of peace in Nigeria. Recognizing the interconnectedness of the various states of Nigeria through peace education will facilitate the re-establishment of social solidarity.

The economic development of Nigeria is impossible without education because education is the tool that equips society with the skills and knowledge to increase the quality of life. Education engenders social change, alleviates poverty, and builds a healthy society. Thus, education is key to socioeconomic, cultural, and political development. To develop the education sector, secondary school curriculum must be improved. Patrick Ezeobata declared, "Following the political independence of Nigeria, there was a realization that the type of education our

colonial masters left us needed a critical re-examination of the worst: of content, objective, relevance, method, administration, evaluation and so forth."[3] However, the government's bureaucratic policies and inaction in revising curricula to include peace education as a separate subject has been a major setback in addressing the cycles of violence in Nigeria. From my observations during the pilot class program, participants demonstrated interest in introducing peace education as a subject to bring about integration and unity among Nigerians. To encourage a culture of peace in Nigeria, it is necessary to introduce peace education as a standalone subject taught to young people. This demographic is crucial because young people will be fully integrated into a peaceful culture and have the requisite knowledge and creativity to resist violence. Students will no longer become tools manipulated to engage in violence by corrupt religious leaders and politicians. In addition, this program will instill students with the values of diversity, respect, tolerance, justice, and peaceful coexistence, thereby nourishing a vision for a new Nigeria. Incorporating peace education into Nigerian school curricula will target early childhood and ultimately impact both national and international development.

The desire for peace and harmony in Nigeria can be realized only through a new educational structure that generates a new culture and attitude toward multicultural views among youth. The model of religious education in Nigeria has so far focused only on faith, religious teachings, and existing cultural doctrine without integrating religious tolerance and the encouragement of inter-faith dialogue. Consequently, there are no interfaith relationships. The current school curriculum should be restructured to include peace education as a core subject to build bridges across ethnic and tribal lines while also incorporating comparative principles that

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[3] Ezeobata, P. *An Evaluation of the Religious Knowledge Program of Teacher Training College in Anambra State* (Nigeria: University of Nigeria Nsukka Press. 2007), 6.

promote tolerance and harmony. Peace education must also diversify its goals to address the social, emotional, and moral development of society, particularly in terms of positive self-esteem.

Peace education will help to address the issue of radicalization or extremist religious beliefs and strengthen inter-faith dialogue beginning at the local levels. Peace studies will also enhance peacebuilding and establish a national religious communion that can foster reconciliation when needed. The ultimate goal for peace education in Nigeria is to remove the barriers to unity and progressively increase knowledge of peacemaking to refute the need to resort to violence as a means of expressing disapproval of social problems. If peace education is adopted in our school curriculum and the tenets of peace program are properly framed and taught by peace educators, Nigeria will begin to work towards a better and more peaceful future that welcomes sustainable development, reduction of poverty, improvement to social justice, and inclusion for all citizens, thereby putting an end to violent social and political upheavals.

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Institutional Review Board Proposal

1. Date: December 22, 2018

2. Project Title: Introducing Peace Education Curricula into Nigeria's High School: A Proposal

for National Unity

3. Researcher: Anselm U. Nwakuna

anselm.Nwakuna@cst.edu, 310-990-8685

Ph.D. in Practical Theology

Chair of the Committee: Dr. Frank Rogers Jr.

Department of Theology

Claremont School of Theology

1325 N. College Avenue, Claremont, CA 91711

4. Proposed start date: March 4, 2019–March 14, 2019

5. Proposed funding sources: Self

6. Research objectives:

The negative feelings created by social injustices and discrimination have significantly

reshaped and scarred the Nigerian psyche. Consequently, there is a need to create a framework

that will promote the restoration of peace, social equality, sustainable economic development,

and concern for justice. It is evident that conflict and violence destroy the social fabric of any

given society, and it is therefore very challenging to rebuild trust after a conflict.

The main objective of designing a peace education curriculum is to create an inclusive

and enabling environment in which parents, teachers, community leaders, religious institutions,

and young people can access a peace education program that will initiate significant and positive

social change. Peace education offers different skills and promotes the use of nonviolent means to settle conflicts.

The aim of this study is to demonstrate why peace education should be introduced into the overall curriculum of Nigerian high schools. This study focuses on the intensity of peace education programs as a transformative tool that can foster peace and economic sustainability in Nigeria.

The researcher conducted a peace education pilot class program, and a survey was conducted with the teachers and participants of the pilot.

These results helped the researcher determine how a peace education curriculum can be implemented in the classroom and how the outlined topics can transform the minds of participants to choose nonviolence when they are threatened.

Teachers who volunteered and indicated an interest in becoming peace educators participated in a 10-day peace curriculum training program. The researcher oversaw the program, and participants discussed the major causes of violence in Nigeria and how nonviolent methods can be introduced to reduce violence and bring about social change. Participants included two representatives from the State Education Board and approximately 40 teachers. The class lasted four hours, starting at 9:30 AM and concluding at 1.00 PM. During this time, there were 15-minute coffee breaks as well as a full 30-minute break, with the researcher providing coffee, tea, and snacks during each break. The researcher recorded attendance for each day of the training.

The pilot program was carried out to determine how high school teachers will react to peace education as a school subject and to measure their interest in becoming peace educators. Therefore, attendance was taken every day, and all contributions, suggestions, and recommendations on how the peace education curriculum can be introduced in Nigerian schools were noted.

This study emphasizes the potential for nonviolence strategies and skills to effect transformative social change. It is important to recognize that this study is derived from an integrative theory of peace embedded in the moral, spiritual, and political consciousness of a community.

A questionnaire was used to conduct a survey among students and teachers in selected high schools. This questionnaire included multiple-choice questions and required approximately 20 minutes to complete. The facilitator distributed the papers to students. The survey aimed to aid the researcher in determining how students will perceive peace education as a class subject given the high levels of violence in Nigeria.

7. Risks and Benefits

The following risks were identified and evaluated in relation to the survey. The survey did not cause any physical harm or involve painful stimulation, coercion, deception, or embarrassment. Additionally, participation was voluntary, and the surveys were completed in class. Consequently, adults who participated in the pilot class program were not anticipated to experience risk. The discussion on war may have aggravated emotional trauma; as such, the researcher notified participants prior to the class so that those who were uncomfortable with the topic could withdraw from the program.

Participants in the study discovered the transformative power of peace education. They benefited from the program as they acquired knowledge of peace education and learned different skills and nonviolent methods to function as future peace educators.

A letter of consent was first obtained from the Office of the Commissioner for Education, who supervises state schools. The principal of each school also provided permission and issued a letter of consent for the school to be used in the pilot class program. Participants were provided

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with a questionnaire asking them to answer 10 simple questions. Participation in the questionnaire was entirely voluntary.

8. Confidentiality

The privacy of participants in the pilot peace program was respected and protected.

In order to protect their privacy, participants were not required to write their names on the questionnaire. Upon completion of the survey, all the written questionnaires were appropriately disposed of after data was collected and entered electronically.

All participants' contributions, views, conversations, and related documentation were treated in accordance with the rules of the institutional review board. All the information collected was used solely for research and no other purpose. Participants were informed that data collected would be used for academic publication purposes only.

The outcome of the survey demonstrates the need to introduce a peace education curriculum in Nigerian high schools and affirms that peace education is a foundational program aimed at educating, reshaping human behavior, and empowering individuals with new information and skills to resolve conflicts without resorting to violence. Participants in the survey and in the pilot curriculum class program benefited from the exercise through increased awareness of the causes of poverty, the consequences of war, and different ways of addressing longstanding conflicts, especially those affecting Nigerian youth. These exercises also verified how truth and reconciliation can enable healing and the restoration of peace among different communities in Nigeria. Participants acquired specialized knowledge of how to teach this curriculum in their schools in order to introduce nonviolent skills and strategies that can effect broader social change.

CATHOLIC ARCHDIOCESE OF OWERRI

PRESENTATION SECONDARY SCHOOL, OGBAKU

Mbaitoli Local Government Area

Telegrams_____

Telephone_____

Your Ref: _____

Our Ref: _____

P.O. Box 89,
Owerri, Imo State
Nigeria

Date: 29-01-2019

The Institutional Review Board
Claremont School of Theology
1325 N. College Avenue
Claremont, 91711
California.

Dear Sir,

TO WHOM IT MAY CONCERN
RE: ANSELM NWAKUNA U.

This letter confirms that Anselm Nwakuna U has been given the authorization to conduct his academic research in our school. He has the permission to use our facility and also permitted to involve teachers or students who desire to engage in the research program on Peace Education in the High School Curriculum.

1. We state that we agree on the ethical implication of securing the confidentiality and security of the participants.
2. We give full authorization for the research to be conducted in our institution.
3. We understand that the topic of the research is on war and peace and we state that different opinions or questions asked will not endanger the participants and we will make sure that confidentiality of students are not only secured but also avoid identifying the unintended negative consequences for the participants.

Thank you.

Rev. Fr. Chetachi Chukwu
School Principal
Chair IRB

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my.cst.edu

Anselm Nwakuna <anselm.nwakuna@cst.edu>

IRB (Update)

Institutional Review Board <irb@cst.edu>   Mon, Feb 4, 2019 at 11:38 AM
To: Anselm Nwakuna <Anselm.Nwakuna@cst.edu>, Frank Rogers <frogers@cst.edu>

Dear Anselm,
Your Research protocol has reached me and has received the IRB number 2019-0201.
Although your protocol is not precise in several areas, in general it should work if you add the following elements:
1. That no participant, either teacher or student, is required to participate or fill out any or all questions if they feel uncomfortable, and that there will be no negative consequences if they don't.
2. That you will send letter or email from the IRB or equivalent board at the institutions where you will perform these two elements of your research, on teachers and students, respectively, which have to be named precisely, to your advisor before you begin the research. In this email or letter they should state that (1) they agree on the ethical implications of securing the confidentiality and security of participants, and (2) that they allow this research to be performed in their institutions, (3) that the questions asked will not endanger the participants.
3. That you make sure that the confidentiality of students is not only secured by avoiding identification per name, as you mention, but also per class or even school, as it is about war and identification of the class could lead to unintended negative consequences of all class members.

Best,
RF
[Quoted text hidden]
--
Roland Faber
IRB Chair, CST

Contacts

If you have any questions about the study or need to update your email address contact the primary investigator [INSERT NAME HERE] at [PHONE NUMBER] or send an email to [EMAIL ADDRESS]. This study has been reviewed by Claremont School of Theology Institutional Review Board and the study number is [STUDY NUMBER, the chair of the IRB will supply this number to the researcher].

Questions about your rights as a research participant.
If you have questions about your rights or are dissatisfied at any time with any part of this study, you can contact, anonymously if you wish, the chair of the Institutional Review Board by phone at (909) 447-6344 or email at irb@cst.edu.

Thank you.

❖ **SIGNATURE OF RESEARCH PARTICIPANT**

I have read the information provided above. I have been given an opportunity to ask questions and all of my questions have been answered to my satisfaction. I have been given a copy of this form.

PRESENTATION SECONDARY SCHOOL STAFFS

Name of Participant

OGBAKU   29/01-2019

Signature of Participant   Date

Address

OGBAKU, MBAITOLI L-GA, OWERR-IMO-STATE NIGERIA
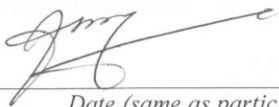
Phone   Email

SIGNATURE OF INVESTIGATOR

ANSELM NWAKUNA. 24

Signature of Investigator   Date (same as participant's)

A copy of this document will be supplied for your records.

N/B
See the signed attached paper.

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